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ABSTRACT

This publication contains learning activities which can be used in secondary social studies classes to teach about African, Latin American, and Western European cultures. The activities, developed by teachers in a summer institute, are self contained. The information provided for each activity includes a focal idea, type of activity, title, teaching suggestions, and student materials. Most of the activities contain a story followed by discussion or decision making questions. For example, the focal idea of one activity is that "the primary aim of most African societies in resolving social conflict is to restore peace and equilibrium to the whole community. Consequently all members affected by the conflict may participate in determining justice." Students must read a shortened version of a folktale from the the mountainous African country of Ethiopia which demonstrates this African belief. Following the story is a series of questions which will test their understanding of the story. In another activity, students are presented with 11 personal incidents, all of which take place in West European cultures. Students must decide if each idea is consistent with the idea that Western European cultures place a high value on the individual and on individual achievement. (RM)

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TEACHING IDEAS ABOUT OTHER CULTURES: AFRICA, LATIN AMERICA, WESTERN EUROPE

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INTRODUCTION

During the 1979-80 academic year, the University of Florida College of Education, in cooperation with the University Centers for African Studies, Latin American Studies, and West European Studies, received a grant from the U.S. Office of Education's Citizen Education for Cultural Understanding Program to conduct an experimental world studies project for teachers.

The purpose of the project was to assist teachers in developing attitudes among their students which would enable them to understand the behavior of peoples living in cultures other than their own. The project design included:

(1) Selection of 7-12 Social Studies teachers from seven Florida counties to participate in the project;

(2) Identification by experienced area studies scholars of key cultural ideas which help to characterize three broadly defined cultural areas--Africa, Latin America, and Western Europe;

(3) A three-week Summer Institute on World Studies in which the key cultural ideas became the basis for organizing the content and teaching methods presented to participants.

While educators have made definite progress in exposing students to information about other cultures, they have fared far less well in instilling the necessary attitudes in students for understanding that information.

Peoples of other cultures view their particular behavior as logical and moral, as well as desirable. All too often, the way in which we teach about the behavior of peoples in other cultures permits, and even encourages, students to interpret this behavior according to North American values. The result is as predictable as it is widespread. Other peoples, their behavior and dress are labeled "strange" and "quaint", or at best "entertaining". Perceived cultural differences become measures of inferiority.

This monograph for teachers and students is an attempt to confront this problem. It includes the key cultural concepts presented at the Summer Institute, a rationale and method for teaching these ideas, and classroom activities developed during the Institute to illustrate some of these ideas. The monograph is not intended as a substitute for the content provided by a regular text. Rather it is meant to be supplemental.

FOCAL IDEAS

When one teaches any body of social science knowledge, intentionally or unintentionally they teach ideas that give some pattern of meaning to the data taught.

When one teaches about any culture, any era, or any geographical space, one normally expects students to use ideas they already possess in order to interpret the information or event; or, one takes care to present students with 'organizing ideas' in order to influence how they perceive data and give meaning to it. When a North American teaches about another culture which is outside the experience of his students, with the intention that students see the logic and morality of behavior in that culture, this choice is not sufficient. In such an instance, 'organizing ideas' capable of shaping student interpretations must be illustrated within a valid cultural context. Otherwise the data will refer to another human society, whereas the meaning given to that data will continue to bear the stamp of the U.S. The Summer Institute dealt with this problem in the following manner.

Six organizing ideas (focal ideas) were identified for each of the three world culture areas as the focus of study at the Institute. Each group of six ideas constitutes an intellectual frame of reference for the study of one important culture area. Teachers should note that the ideas identified here were selected with care; however, they do not begin to exhaust the possibilities. Note also that the ideas are on a high level of generality and do not pretend to speak for all of the cultures within the selected broad culture regions.

The focal ideas identified for Africa are as follows:

(1) An African's position in society is firmly defined through a number of fixed social relationships, and his rights and responsibilities are determined by these relationships.

(2) Africans commonly believe that a person's success and prestige are to a great extent dependent upon the number of people who support and are loyal to them. Consequently, developing and maintaining social relationships is extremely important.

(3) The primary aim of most African societies in resolving social conflict is to restore peace and equilibrium to the whole community. Consequently, all members affected by the conflict may participate in determining justice.

(4) Africans do not separate religious ideas and practices from other aspects of their daily lives.

(5) Education in African societies today reflects the existing conflict between traditional values--which emphasize maintaining and transmitting the group's heritage and culture--and modern values which encourage change.

(6) In African communities, the arts (music, dance, drama, the visual arts) are viewed as an integral part of the whole of life.

The focal ideas identified for Latin America are as follows:

(1) Latin Americans believe that urban values are more important for living a fulfilling and civilized life than are rural values.

(2) Latin Americans take pride in a long and rich historical tradition.

(3) Latin Americans believe it is good to subscribe to ideal patterns of behavior. One such ideal is that it is good to be a loyal member of a large extended family.

(4) Latin American society is quite varied.

(5) Although Latin Americans hold different expectations for men and women, women are perceived as competent persons who can exercise their talents in a range of fields.

(6) Latin Americans place a high value on nationalism and its symbols.

The rationale for including important ideas about a Western culture is based upon the assumption that an understanding of other world cultures is inextricably linked to understanding one's own culture. For purposes of developing activities the United States was considered an extension of Western Europe. The focal ideas identified for this Western area are as follows:

(1) People who live in Western European cultures place a higher value on "individualism" than do those people who live in other cultures.

(2) Western Europeans have come to believe that science and culture constantly interact with one another.

(3) People who live in Western cultures tend to view the world in dual terms. (e.g. good vs evil; objective vs subjective; equality vs inequality; just vs unjust; etc.)

(4) In order to counterbalance the world of work, Europeans tend to celebrate the unity and continuity of their culture in leisure time activities.

(5) Members of European cultures, like members of all cultures, provide for the maintenance of cultural unity and continuity.

(6) In the late 19th and 20th centuries, Western Europeans began to doubt that the application of technology would automatically result in a better or more desirable world.

Activities were developed at the Institute which illustrate these ideas within an appropriate cultural context. This monograph does not contain activities for all of the ideas.

CLASSROOM ACTIVITIES

The bulk of this monograph consists of activities that may be used in order to begin teaching the ideas presented in the previous section. These activities are written in nine different formats and stress some of the more important skill teaching responsibilities of the social studies teacher. What follows is a description of these nine formats.

1. Confrontation Activities. The same event, institution, or behavior may have more than one valid meaning. As one shifts from one culture to another, or from one era to another, meanings also tend to shift. For example, Africans, Europeans, and Latin Americans all respect the family; however, the meaning of family membership is different for each.

   The confrontation activity contains two resources and a solicitation guide. The first resource stresses the meaning of an event or institution in one culture or one time period. The second resource emphasizes the meaning of the same event or institution in another culture or era. The solicitation guide helps students to identify differences in meaning and to assign significance to such differences.

2. Acquisition Activities. When one uses an acquisition activity, one stresses the acquisition, comprehension, and retention of knowledge relevant to the ideas one is teaching.

   This activity contains a resource from which students may acquire information, and a solicitation guide of comprehension questions and directions. The solicitation guide stresses information relevant to the idea being taught.

3. Searching Activities. When one uses a searching activity, one continues to stress skills associated with the acquisition and retention of knowledge. One also stresses analytical skills that are used in order to locate relevant information and to establish relationships between fact and idea or between idea and idea.

   The searching activity consists of a resource from which students may acquire information, and a solicitation guide. This guide contains comprehension items and relational items. These are grouped and labeled in the activities presented.

4. Sorting Activities. Even the most valid idea about any phenomena is to be held tentatively. For every generalization one might make about another culture or people, exceptions tend to emerge. The sorting activity is intended to demonstrate to students that

for even the very valid ideas about another culture there are exceptions.

The sorting activity contains the following: an idea that is to be tested; a set of ten to fifteen descriptive statements, most of which are consistent with the idea; and a reaction guide that students use in order to identify information that is consistent and information that is inconsistent with the idea.

5. Valuational Activities. When one uses a valuational activity, one emphasizes skills associated with the acquisition and retention of knowledge. One also stresses the analysis of data in conjunction with the evaluation of the idea or ideas one is teaching. In addition, one stresses skills associated with framing, communicating, and explaining personal judgements.

   The valuational activity consists of a resource and a solicitation guide. The solicitation guide contains three types of items: comprehension items, relational items, and personal items. These are clearly indicated in the examples presented.

6. Forced-Choice Activities. The forced-choice activity belongs to the area of decision making. When one needs to make a decision, he/she may be confronted with a limited number of options from which he/she must choose the greater good or the lesser evil. The forced-choice format stresses this aspect of decision making.

   The forced-choice activity consists of a short story, which provides a context in which a decision is necessary, and two decision sheets. The first decision sheet is to be completed by students working individually. The second decision sheet is to be completed in small groups of five or six students.

7. Affirmative Activities. Another important decision-making skill is the capacity to generate a range of alternatives that one might apply in order to resolve a social problem. The affirmative format emphasizes this dimension of decision-making.

   The affirmative activity contains a short story and two decision sheets. The short story presents a social problem within a human context. The first decision sheet guides students, first, to invent a range of reasonable options and, second, to make a decision that they can argue. The second decision sheet guides a small group of students, first, to share individual reactions and, second, to frame a group decision.

8. Contrast Activities. When one uses an activity written in the

contrasting format, one continues to stress acquisition and analytical skills. The element is the requirement that students cope with two sources of knowledge, both of which illustrate the same ideas but do so in different ways.

The contrast activity consists of two sources of information, both relevant to the idea one is teaching, and a solicitation guide. The solicitation guide encourages students to identify and process information from these two sources and to relate it to the idea.

9. Rank-Order Activities. Persons may agree that a number of objects or behaviors have value but disagree as to their relative value. This is to say that values interact with one another and exist in hierarchies. Rank-order activities stress this point.

The rank-order format contains a short story and two decision sheets. The story provides a context for a social problem. The individual decision sheet requires students to rank-order options that might be used in order to resolve the problem presented. The group decision sheet encourages small group members to seek concensus.

Each of the activities presented in this monograph contains the following elements: attending directions, a source of data relevant to a key cultural idea, and behavioral initiators. Attending directions are intended to control student information processing activities and are a critical component of each classroom activity. The data source provides the information, concepts, and ideas that are to be processed. The behavioral initiator, whether in the guise of questions, a guide, or a decision sheet is intended to help students complete activities and, at the same time, to learn appropriate information processing strategies.

As the reader studies and evaluates the activities that follow, it is important that he keep the intention for each activity in mind--to teach ideas about other cultures. As a teacher introduces, uses, and summarizes these activities in the classroom, it is critical that each format shape his perspective and that of his students.

CONFRONTATION ACTIVITIES

FOCAL IDEA:	People who live in Western European cultures place a higher value on "individualism" than do those people who live in other cultures.
TYPE OF ACTIVITY:	Confrontation
TITLES:	Strike! 1875 Strike! 1975
ATTENDING DIRECTIONS:	Individualism, in one of its aspects, means that a person has the right to protect himself against others. Like most important human conceptions, the significance of individualism changes as one shifts from one culture to another. Historically, Western Europeans have tended to stress individualism. In the 20th century, this idea of individualism began to embrace the notion of voluntary associations or collectivities through which the individual might both express and protect himself. The two **stories** that follow stress this change. After reading them you will respond to a sequence of questions that will clarify your understanding of the focal idea.

Strike! 1875

The factory had a few high windows on all four sides. For fourteen hours a day the workers were deafened by the clacking machines. Near the end of a long day a worker often forgot the closeness of those whirling wheels and lost a finger. He would be expected to put in a full day tomorrow if he wanted to keep his job.

On the way home in the darkness, the men grumbled about their pay. There would not be much on the supper table again this week. Nor would there be much coal in the grate to warm their miserable living quarters. A labor organizer joined the men as they neared their homes. Again he spoke of the long hours, the low pay, and the dangerous working conditions in the factory. Tonight the workers paid more attention than usual. A strike seemed to be the only course of action. This time the manager and owner of the factory must listen to their arguments.

The next day the men left their homes at the usual time and walked to the factory. They did not go inside. Instead, they remained in a large group outside the gates. Their spokesman called for the factory manager. When he appeared, he had no time to listen to the men's complaints. Instead, he announced that anyone who did not begin work immediately would lose his job. A few of the men wanted to work. The others persuaded them to remain outside the gates. The men milled around, trying to determine what else could be done.

An hour later armed guards appeared. They locked the gates and stationed themselves around the factory. The factory was closed. In the days that followed, the leaders of the striking men were told that there would be no jobs in the area for them. Most left immediately. When the factory reopened, workers received the same low pay and put in the usual 14 hours. If possible, the working conditions seemed even worse.

Businessmen in the area, as well as other political and social leaders, criticized the "illegal strike." Workers should have been thankful that they had good jobs these days.

During their coffee break, many of the workers discussed the current labor-management negotiations. The forty-hour was standard--nothing to complain about on that score. However, most of them felt that overtime pay should be higher, and they all agreed that the wage scale should be higher. The cost of living was going up, and by the time monthly payments were made on their homes and automobiles, on their television sets and their kitchen appliances, not much was left these days. How were they going to afford that two-week vacation at the beach? And that was another thing. It was time this industry gave all employees a three-week vacation period.

A week later the negotiations broke down. An agreement could not be reached. Management agreed to the three-week vacation period and higher overtime pay, but they would not agree to the ten per cent wage increase. After the required "cooling-off" period, the entire industry went on strike. Politicians debated the issue, as did the newspapers and the TV newscasters. In two weeks' time management requested another meeting. They offered a nine per cent wage increase as a compromise. The labor negotiation team then scheduled an election so that all workers could vote on the compromise contract. The compromise was approved.

Public opinion was divided on the strike and on the new industry contract. But, then, that was not unusual these days.

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REACTION GUIDE

DIRECTIONS: Respond to the questions that follow in as much detail as you can. Do so without referring to the story. When we have responded individually, we will spend some time sharing reactions.

1. What did it mean to strike in 1875?

2. What did it mean to strike in 1975?

3. In what ways were the two strikes different?

4. What do these differences tell us about the individual rights of workers in 1875?

5. What do the differences you identified tell us about the individual rights of workers in 1975?

FOCAL IDEA: An African's position in society is firmly defined through a number of fixed social relationships, and his rights and responsibilities are determined by these relationships.

TYPE OF ACTIVITY: Confrontation

TITLES: Blood Is Thicker Than Water
Dissolution of a Family

ATTENDING DIRECTIONS: The stories you are about to read will demonstrate the differences in the way two different cultures perceive and act upon kinship responsibilities which arise as a result of a death in the family. As you read the stories, keep in mind that an African's position in society is firmly defined through a number of fixed social relationships, and that an individual's rights and responsibilities are generally determined by these relationships. After you have carefully read the two stories, you will be expected to answer a set of questions that will help you to better understand your own as well as Africans' perceptions of kinship responsibility.

Blood Is Thicker Than Water

Edafe Oddo, a Nigerian, was a professor at a university in Washington, D.C. He had come to the United States some years back to further his education. While he was here he met and eventually married a young lady from Chicago. Shortly thereafter he got a job at the university where he was now working.

One day Edafe received a letter from his younger brother in Nigeria saying that his father had suddenly taken ill and died. Since Edafe was the oldest son, the letter continued, he must return home and take over the responsibilities as head of the family. There was farm land to be managed and quite a few cattle. There were young brothers and sisters who had not yet finished school. His mother would be alone, as would be an aunt who had lived with them since Edafe was a child. These and other thoughts raced through his mind.

Edafe realized that his life in the U.S. had been exceptionally good. He had a good job and a wife he cared for. Thus far they had no children. He had become accustomed to the North American way of doing things. But Edafe knew that this did not remove his responsibilities towards his family. Although there had been many kinsmen to support his father and mother in old age, as eldest son it was customary that he take over the family upon his father's death. While he was growing up, his father had hammered away at that idea of responsibility to the family. When he attended school as a young boy, his father had paid school fees and given Edafe money for school uniforms but not without reminding him that one day his education would enable him to repay the family. When he had come to the U.S., too, the family had helped him. His family had, in fact, always supported him--especially his father. Edafe suspected that the time would come when he would need the help of his family again.

Even though he had been away for several years and had married a North American, he had maintained contact with the family. Secretly he feared being totally alienated from them. Although he was happy in the U.S., sometimes he did have nagging doubts about not going back. Occasionally he felt somewhat of an outsider in the U.S.--not quite fully accepted. It was fine while he was young, but what would happen as he grew older? He had no support system of kinsmen in the U.S. as he did in his own country.

He showed the letter to his wife. She was shocked that he would even consider the request to return. She certainly had no intention of moving there. She knew nothing about life in Africa. She did not want to give up the comforts she had become accustomed to in the U.S. And, quite frankly, she was frightened by the possible physical hardships and what would be expected of her in that new situation.

For several days Edafe was buried in thought. He talked over the predicament with many of his African friends who had also taken up residence in the U.S. and understood his problem.

Two weeks after receiving the letter Edafe made a decision. The most difficult part was confronting his wife. He told her that he could not turn his back on his family in Nigeria. He had decided to return to Nigeria and assume his role as head of the family. He pleaded with her to return with him, but, of course, he had to leave the decision to her.

Dissolution of a Family

Allan Baker, an associate professor of history at a university in Pomona, California, received a phone call from his younger sister in Atlanta, where he had grown up. His father, a retired electrician, had just had a serious stroke. He had recovered somewhat, but was weak, and the doctors were not hopeful of his living through the next day. The family wanted Allan and his wife to come immediately. There would be things to discuss and matters to settle.

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Five days later, on the plane back to California, Allan had a chance to think through how his father's death had affected his own life and that of his family. His father had died shortly after his arrival in Atlanta. The next three days had been hard on them all. After the funeral Allan, his brother, and two sisters met to discuss their father's estate and, more importantly, what was now to become of their mother.

Shortly after Allan arrived, his mother had called him aside and said that she no longer wanted to stay in her house alone. She didn't feel capable of taking care of herself. Yet she had no other relatives in Atlanta, not even cousins. Though she had friends she could not be a burden to them. She certainly did not expect any of her children to return to Atlanta just to take care of her,but she wanted to know if there was room enough at Allan's house for her to live with him and his family. She was willing, she said, to hand over her social security check as her contribution to expenses.

Allan was the eldest of four children. None of the others was married. The two sisters were still in college. To some extent, major decisions such as this had always fallen on his shoulders.

He spoke with his wife Judy about the problem. Judy got along well with Allan's mother, but she did not think it was a good idea for his mother to move in with them. Their house was very small. She had two young children. His mother needed increasing attention, and Judy felt that she could not handle the extra responsibility.

Allan still felt that it was his responsibility to take care of his mother in her declining years. For two days he wrestled with the problem. The day before he returned to California he had reached a decision--he felt it was the only decision he could reach. He respected his wife's wishes, but he could not turn his back on his mother. Though it would be a strain on their finances, Allan decided to find a retirement home for his mother either in the Atlanta area or near his home in California, subject, of course, to her approval. There she could receive adequate care and would make friends. Settlement of his father's estate, the sale of their old home, and insurance benefits would help with his mother's expenses as well as help support his sisters until they finished college.

It was sad, he reflected, to manage the dissolution of his family. His home in Atlanta--where he had grown up, where had learned love, where he had attended school--would be no more. His family was scattered. In typical North American fashion each would go his own way, with occasional visits and phone calls serving as reminders that they were once dependent upon one another.

SOLICITATION GUIDE

1. Edafe is a "good" member of his family. How does he meet his responsibility?

2. Allan is a "good" member of his family. How does he meet his responsibility?

3. How does the behavior of Allan differ from the behavior of Edafe?

4. How does the behavior of Edafe reflect African culture and society?

5. How does the behavior of Allan reflect North American culture and society?

FOCAL IDEA: Africans commonly believe that a person's success and prestige are to a great extent dependent upon the number of people who support and are loyal to them. Consequently, developing *and maintaining social relationships* is extremely important.

TYPE OF ACTIVITY: Confrontation

TITLES: Fulani's Story
Anita's Story

ATTENDING DIRECTIONS: For many Africans people are considered to be a form of wealth. They may acquire this kind of wealth through increasing the number and quality of their social relationships. These relationships help them to meet a variety of social and economic needs. It is not surprising, then, that they should actively seek social relationships which might be beneficial to them. One of the ways Africans seek to develop social relationships is through gift-giving or granting favors. The favors or gifts are not expected to be returned immediately, so the receiver is placed in a relationship of obligation to the giver. As the following activity demonstrates, this custom of "owing favors" is easily misunderstood by North Americans who generally have a different idea about indebtedness to other people.

Keep this African belief in mind as you read the two stories which follow. Also remember that a single event may have more than one meaning, depending upon how it is perceived and who perceives it. When you have finished reading the stories you will be asked to make a comparison of the two positions.

Anita's Story

My name is Anita. Recently I moved to Kwakwafe, a village in Zambia, to conduct research in Anthropology under the sponsorship of the Zambian Government. Shortly after settling my family in our new home, I was visited by a Zambian woman named Fulani. Fulani had come over to welcome us to the village. She was extremely friendly, and I was excited about our first visitor.

After we exchanged greetings Fulani presented me with a basket of manioc flour. I was touched by this very warm gesture, and I felt that I had to repay her kindness. I remembered that I had packed some extra salt, and I had been told that salt is quite hard to get in this area. I dashed into the kitchen, found the small bags of salt, and brought one out for her.

What happened next was very confusing. Fulani was clearly unhappy with my gift and embarrassed for some reason I could not see. She refused the salt and abruptly excused herself. I stood there speechless. Apparently I had offended her, but I did not know how. She had given me a gift; I had given her a gift in return. What could possibly be wrong with that?

Fulani's Story

My name is Fulani. I live in Kwakwafe village in Zambia. When I heard that an American couple, the Hansens, had recently come to my village to work for the Government, I wanted to present them with a gift so that they would be my friends. I measured out a container of manioc flour that I had just prepared. When I arrived at the home of the Hansens, I knocked quietly on the door. When Mrs. Hansen came to the door, I introduced myself, and she invited me in to sit down.

She seemed quite happy to see me. She told me her name was Anita and that her little boy's name was Wesley. She told me that they would be living in our community for a year. I held the container of flour out to Mrs. Hansen and said, "I have brought you some manioc flour since I am sure you haven't had time to go to the market yet."

At first she seemed delighted and thanked me several times. But then, without explaining what she was doing, she jumped up and disappeared into the back of the house. I waited. Imagine my surprise when she returned and handed me a bag of salt! My heart fell. I had offered her a gift to extend my friendship. Did she think I was selling the flour? I was very embarrassed and could not think of anything to say. I got up and left the house.

SOLICITATION GUIDE

1. Where does this event take place?

2. Who is the character in the first story?

3. Who is the character in the second story?

4. What did the gift-giving mean to Fulani in the first story?

5. What did the gift-giving mean to Anita in the second story?

6. What is the difference between the two?

7. What does this difference tell us about "owing favors" in African societies?

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_____

8. What does this difference tell us about "owing favors" in our own society?

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ACQUISITION ACTIVITIES

FOCAL IDEA: The primary aim of most African societies in resolving social conflict is to restore peace and equilibrium to the whole community. Consequently all members affected by the conflict may participate in determining justice.

TYPE OF ACTIVITY: Acquisition

TITLE: The Community Is Judge

ATTENDING DIRECTIONS: North Americans believe that those who determine justice, the judge and the jury, should be totally removed from the conflict they are helping to resolve or there can be no true, impartial "justice." Africans, on the other hand, believe that since conflict creates disharmony within the whole group, the group had best be involved in determining justice in order to restore harmony.

The story you are about to read, a shortened version of a folktale from the mountainous African country of Ethiopia, demonstrates this African belief. After you have studied the story, you will be asked to respond to a series of questions which will test your understanding of the story.

The Community Is Judge

In Addis Ababa, Ethiopia, there lived a man named Haptom Hasei. Haptom was a wealthy man and owned everything money could buy. He was, however, bored, and sought to entertain himself by making bets.

One cold night when his young servant, Arah, came to bring wood for the fire, Haptom offered to bet him that a man could not stand on the highest peak, Mount Sulutla, all night without clothing, blankets, food, or fire. There the blowing winds were unbelievably cold. Arah, a poor man, agreed to accept the bet if Haptom would give him ten acres of good farm land if he succeeded. It was agreed that Arah would go to the mountain the following evening.

The next day, rather worried about what he was going to attempt, Arah went to see an old man known for his wisdom and told him of the bet. Arah needed help. The old man, in his wisdom, came up with a solution. That night he would go and build a fire directly across the valley from the high mountain where Arah would be standing. Arah must watch the fire all night, thinking of its warmth as he stood in the cold. And this would keep him warm.

That evening Arah went to the mountain with two of Haptom's servants. Arah removed all his clothing and stood in the cold. He could see his friend's fire across the valley. He watched the fire all night and thought of his friend keeping it for him.

When dawn came, Arah and the servants returned to Haptom's house. Haptom was surprised to see Arah and asked how he had managed to survive. Arah replied, "I watched the flames of a fire across the valley."

Haptom declared that Arah had cheated because he had used fire and therefore he would not give Arah the ten acres. Even when Arah explained how far away the fire was Haptom would not change his mind. Discouraged, Arah again went to see the old man who had helped him. The old man told him to take his case to the judge.

When the judge had heard Arah's case he said, "You had fire. You have lost the bet."

Now even Arah's friends and acquaintances became angry, and they advised him to seek further advice. Once again Arah returned to the old man. The old man then went to see Hailu, a rich and respected man of the community. After hearing the situation explained Hailu said, "I will take care of the matter."

Some days later Hailu sent out invitations to many important people to attend a feast. The judge and Haptom were among those people invited. On the day of the feast many guests arrived. Hailu instructed his servants to prepare the food but not to serve it until he had ordered them do to so. The guests talked and danced, but there was no food served. As the evening wore on, the guests could smell the food, and their appetites became fierce, but no food was served.

Finally, one guest asked Hailu, "Why have you invited us to feast but have not served us food?"

Hailu replied, "If a man on a mountain is warmed by a fire across the valley, then you have eaten because you have smelled the food."

When the judge heard this, he immediately understood what Hailu was doing. When the bet between Arah and Haptom was explained to the guests, they agreed with Hailu and turned upon Haptom with their arguments until he, too, agreed that he had been wrong. The judge was persuaded at that moment to change his ruling, and Haptom was ordered to give Arah his ten acres of good farm land.

Food was brought in, and the famished guests began to eat.

SOLICITATION GUIDE

1. There are four main characters in the story. Name them.

2. Haptom is a wealthy man. What did he hope to gain from the bet with Arah?

3. What was the bet between Arah and Haptom?

4. How did the old man help Arah to fulfill the conditions of the bet?

5. Haptom refused to reward Arah because he said Arah had cheated. How had he "cheated"?

6. List those most responsible for resolving the conflict.

7. Describe the role each of these individuals played in resolving the conflict.

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8. This story suggests that one man cannot judge a case without help from the community. How does the story show this?

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FOCAL BELIEF: Latin Americans take pride in a long, rich historical tradition.

TYPE OF ACTIVITY: Acquisition

TITLE: A Bradford Takes A Trip

ATTENDING DIRECTIONS: Latin Americans are proud and conscious of their history. In Ecuador, Brazil, and other countries, members of some families still remember the time when their ancestors risked danger and confronted hardship in order to settle South America.

The story you are to read focuses on two such groups--one in Ecuador and the other in Brazil.

A Bradford Takes a Trip

A young American, John William Bradford, of an old Massachusetts family, was traveling in Ecuador and Brazil. As he was being guided through the city of Cuenca, Ecuador, he noticed coats of arms on the entrances of many beautiful homes.

"What do the coats of arms mean?" he asked.

"Oh, those are the marks of the 'Nobles of Cuenca,'" replied his guide. "The Nobles trace their family ties to Spain. Many of them are descended from nobility who journeyed across Colombia to reach our highlands and establish large haciendas. They are very proud of their names and can name their forefathers for 400 years! They are very important people. They travel to Paris and Madrid."

"Do the Nobles ever decide to live somewhere else?" asked John.

"Yes, they do," said the guide. "but they never forget that they are members of the Nobles. An acquaintance of mine has lived in Florida for many years but he still lets it be known that he is one of them."

Later, when John visited Sao Paulo, he noticed the repetition of certain names in the Brazilian newspapers. It seemed that the events connected with the "Paulistas of the 400 years" seemed to be of particular interest to the reading public. One of John's friends told him that the Paulistas were a select group of the upper class. Some of them were descendants of the early Portuguese fazendeiros (landowners) who managed their vast holdings from the city. Others were the arrivistas (upstarts), men who had been successful in business and had married into the old upper class.

"But," cautioned the friend, "one would never call them 'arrivistas' to their faces!"

His friend continued, "Some of the Paulistas are proud because their families came to Brazil as members of the nobility of the Braganza empire."

John asked, "Were these members of the Portuguese court in the home country?"

"Some were." answered his friend. "They came from Portugal in the 1540's to establish fazendas (large farms) to raise sugar or coffee. The courtiers of the Braganza emperors, of course, came later in the 1800's. Years ago it was very difficult to become a Paulista if you weren't born into the right family. Now, as long as you have the right education, are rich, and are well-mannered you might become a Paulista."

SOLICITATION GUIDE

1. Where was John William Bradford traveling?

2. From which two European countries did the families of the Nobles of Cuenca and the Paulistas of the 400 come?

3. Why does the Ecuadorian in Florida still stress that he is a Noble?

4. How are the Paulistas and the Nobles different?

5. Why do the Nobles and the Paulistas emphasize their European origins?

FOCAL IDEA:	People who live in West European cultures place a higher value on "individualism" than do people who live in other cultures.
TYPE OF ACTIVITY:	Acquisition
TITLE:	The Wealthy Man
ATTENDING DIRECTIONS:	In the story that you are about to read, a man moves upward in the social system. Read the story carefully, keeping in mind that members of West European cultures place a high value on individualism.

The Wealthy Man

In his community Mr. Soames is generally regarded as a wealthy man. He is known as a hard worker and is generous with his time and money for community projects. Workers in the new factory which he manages are generally pleased with the wage scales and the working conditions.

Mr. Soames has not always been in such a fortunate position. Although his parents were honest, hard-working people, there had never been money for more than life's necessities. Over and over again, his parents had explained to their only child the need for hard work. This encouraged him to study hard and to make good grades in his classes. Early in life Mr. Soames developed these habits, and they stood him in good stead. His examination scores were consistently high, and he was awarded a scholarship to the university.

He would always remember his university days. He continued his established habits, and he completed his first year successfully. During the summer he worked on an area farm and managed to save some money. With high hopes he looked forward to his second year. Then he discovered that the familiar habits were not enough. Many new ideas in science, literature, and philosophy were presented. Only through discussion with fellow students could Mr. Soames begin to understand and appreciate these ideas. He began to question his own ideas and beliefs. At the end of the second year he had changed his goal. Instead of looking forward to a quiet life of university teaching, he decided to take a degree in economics and business.

When his degree was awarded, Mr. Soames had to make another important decision. Should he accept the offer of a position with the government as a junior economist? Or should he begin work as a very junior supervisor in a steel factory? Mr. Soames opted for private business. He has not been sorry. His progress has been slow, but steady. He set up a savings program for himself and invested his savings at regular intervals. Although he would not describe himself as a very rich man, he did live comfortably.

Mr. Soames's wealth was substantial. He had a fine family--a good wife, two sons, and a daughter. His home was large, pleasant, and surrounded by gardens. Much of Mr. Soames's spare time was spent working with the disadvantaged young people in his city. How he hoped that many of these young people would learn to apply themselves and lead useful lives. At the factory, his supervisors were encouraged to have an open mind when workers' grievances were aired. Mr. Soames firmly believed that workers who were treated fairly produced more than those who were not.

A full life, thought Mr. Soames. But, still, there was so much more to be done!

SOLICITATION GUIDE

1. The story is about a Mr. Soames. What is his work?

2. Mr. Soames values individual effort which he calls hard work. Where did he get this value?

3. Mr. Soames attended the university. Where did he get the money?

4. Mr. Soames does many things in his community to help individuals. Name at least two of these.

5. Mr. Soames values the workers he supervises. What evidence of this did you find in the story?

FOCAL IDEA: Africans do not separate religious ideas and practices from other aspects of their daily lives.

TYPE OF ACTIVITY: Acquisition

TITLE: Honoring Ancestors

ATTENDING DIRECTIONS: The story that follows is a shortened version of a West African folktale which introduces the concept of ancestor veneration. Many Africans believe that ancestors continue to influence the world of the living and maintain an interest in the lives of their descendants. The ancestors may work for the good of their kinsmen, or they may cause illness or misfortune among them. For this reason, it is believed that those who die should be frequently honored, and communication with them should be maintained in some fashion so that they will work to influence existing supernatural forces on behalf of the family or its individual members.

Read the story carefully, keeping in mind that Africans do not separate religious ideas and practices from their daily activities, and that the veneration of ancestors is an important part of their religious beliefs. Pay particular attention to the proverb expressed at the end. When you have finished the story, you will be asked several questions that will help you to understand it better.

Honoring Ancestors

Near the edge of the Liberian rain forest was the village of Kundi. In this village lived a hunter by the name of Ogaloussa. He lived with his wife and many children.

One morning Ogaloussa took his weapons and went into the forest to hunt. The day passed, and darkness came, but Ogaloussa did not return. Another day went by, and then weeks. At first Ogaloussa's sons talked constantly about their father's disappearance, but as time passed they gradually ceased to mention his name.

After he had been gone about four months, Ogaloussa's wife bore another son who was called Puli. When Puli was finally old enough to talk, his first words were "Where is my father?"

The other sons, slightly surprised by the question, looked across the fields.

"Yes," asked one of them as he now remembered his father. "Where is our father?'

"Something must have happened. We ought to look for him," said another.

So the sons took their weapons and started out to look for Ogaloussa. Several times in the deep forest they lost the trail, but each time one of the sons would find it again. At last they came to a clearing, and there on the ground lay Ogaloussa's bones and his rusty weapons. They knew then that Ogaloussa had been killed in the hunt.

One of the sons stepped forward. "I know how to put a dead person's bones together." He gathered all of Ogaloussa's bones and put them together, each in its right place.

Another said, "I know how to cover the skeleton with sinews and flesh." He went to work and covered Ogaloussa's bones with sinews and flesh.

A third son put blood into the body. A fourth added breath. Movement and speech were added by other sons. At last Ogaloussa sat up and spoke, "Where are my weapons?"

His sons picked up the rusted weapons and gave them to their father. Then they started home through the forest. At home Ogaloussa bathed and ate and remained in the house for four days. On the fifth day he came out of the house He killed a cow for a great feast. From the cow's tail he braided a switch and decorated it with beads and cowry shells and bits of shiny metal. It was a beautiful thing. Ogaloussa carried it to all important functions. Everyone in the village admired the switch. They thought it was the most beautiful cow-tail switch they had ever seen.

Soon there was a celebration in the village because Ogaloussa had returned from the dead. Some of the men grew bold and asked for the switch. Then all the women and children begged for it, but Ogaloussa refused them all. At last Ogaloussa stood up, and the noise stopped, for everyone wanted to hear what Ogaloussa had to say.

"While I was hunting," he began, "I was killed by a leopard. My sons brought me back from the land of the dead, and it is one of them who must receive the switch. Though all my sons did something to bring me back, I have only one cow-tail switch. I will give it to the one who did the most to bring me home."

The sons began to argue. One claimed that he had done the most because he had found the trail when it was lost. Another said he should have the switch because he had put the bones together. Still another deserved it, he said, because he had put blood into Ogaloussa's body. Each son claimed the right to possess the wonderful cow-tail switch.

The villagers began to choose sides, arguing for the son they thought had done the most to bring Ogaloussa back from the land of the dead. They argued back and forth until Ogaloussa asked them to be quiet. He came forward and bent low and handed it to Puli, the little boy who had been born while Ogaloussa was in the forest.

"To this son I will give the cow-tail switch, for I owe most to him," Ogaloussa said.

The people of the village remembered then that the child's first words had been, "Where is my father?" They knew that Ogaloussa was right. For it was a saying among them that a man is not really dead until he is forgotten.

SOLICITATION GUIDE

1. Why didn't Ogaloussa return from his hunting trip?

2. What finally happened to make Ogaloussa's sons search for him?

3. What did Ogaloussa make upon his return from the land of the dead?

4. Why did each son claim that he had the right to own the cow-tail switch?

5. Why did Ogaloussa give the cow-tail switch to Puli?

6. The last line of the story reads, "For it was a saying among them that a man is not really dead until he is forgotten." After having read the story, what do you suppose is meant by this?

7. In Africa it is common to offer gifts of food and other sacrifices to the spirit of an ancestor. In what ways do Americans honor their ancestors?

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SEARCHING ACTIVITIES

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FOCAL IDEA: Latin Americans believe it is good to subscribe to ideal patterns of behavior. One such ideal is that it is good to be a loyal member of a large extended family.

TYPE OF ACTIVITY: Searching

TITLE: Business as Usual

ATTENDING DIRECTIONS: In the story that follows, a Latin American family controls a large company. The family is faced with some tough decisions. It is normal for families to control large businesses in Latin America.

Read the story, remembering that Latin Americans subscribe to the following ideal pattern of behavior: It is good to be a loyal member of one's family.

Business as Usual

Venco oil is a large business in Venezuela with its offices in Caracas. The president, manager, and moving force of the business is José Klec Cruz.

José Klec Cruz is the oldest son of one of the most prestigious families in all of Venezuela. The company itself, at all levels of management, is controlled by members of the Klec clan. (Latin Americans carry two last names. The first is from the father; the second is from the mother.)

At the moment, company directors are having and important meeting. Suppose we eavesdrop.

"But Uncle José, Cousin Fernando should manage the refinery. He is trained as an engineer. He has more experience in this aspect of the business. Cousin Rolando, in contrast, is trained as a lawyer and has less experience."

"Yes, but he does have more than two years as assistant manager. Equally important, he and my sister have four children. Four children to clothe, to feed, to educate. Just compare his responsibilities with those of Fernando. Fernando has only one child."

"May I speak?"

"Of course, Uncle Salvador."

"We must make a hard decision here. We can sacrifice some efficiency and help our cousin Rolando. On the other hand, Fernando will be more efficient. The cost is that a member of our family will have to live with less income."

Another family member speaks. "I can't accept the argument that efficiency should be our highest priority. The next step would be to hire a manager who is not a member of the family."

Salvador leaps to his feet. "That is unthinkable. The family comes first, always first. I won't listen to such suggestions."

José Klec Cruz clears his throat. The room falls silent.

"Leo. Be a good son. Call Rolando and ask him to join us."

"At once, father."

"While Rolando is coming, let me express my immense gratitude for your advice. Your counsel, as always, supports me in my position as president. It is most fortunate that we can consider so many possibilities carefully. Is it not miraculous that after such discussions we can agree on conclusions?"

Other members of the family at the meeting nodded their heads in happy agreement.

SOLICITATION GUIDE

Comprehension Items

1. Where does this story take place?

2. What decision is discussed?

3. Fernando wants a position. So does Roland. What are Fernando's advantages?

4. What are Rolando's advantages?

5. José Klec Cruz obviously decides between the two applicants. What is the purpose of the meeting?

Relational Items

6. One's first responsibility is to one's family. How does Uncle Salvador illustrate this value?

7. One might argue that a financial empire must guide the education of family members in order to maintain the family and business. How would one make this argument?

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8. Why will Fernando accept the decision of José Klec Cruz?

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FOCAL IDEA: Africans commonly believe that a person's success and prestige are to a great extent dependent upon the number of people who support and are loyal to them. Consequently, developing and maintaining social relationships is extremely important to them.

TYPE OF ACTIVITY: Searching

TITLE: Art Learns a Lesson

ATTENDING DIRECTIONS: Africans attach great importance to increasing the number of their social relationships. They may use these relationships to accomplish a variety of social and economic goals or simply to enhance their position in society. One commonly accepted way in which Africans establish a relationship with another person is through giving a gift or granting a favor to that person. Usually, by accepting the favor the receiver is accepting the new relationship. In the story which follows a young North American is puzzled by the customs which surround gift-giving. As you read the story, keep in mind the African belief that a person's wealth and prestige may be determined by the number of people who support and are loyal to him. When you have finished studying the story you will be asked to respond to some questions. By responding to these questions you should develop a better understanding of the nature of social relationships in African societies.

Art Learns a Lesson

Art had moved to Zambia from the U.S. several months ago to work on an agricultural development project for his consulting firm. He stayed near the village of Kafkwame and had already come to be well-known and respected by the villagers. One day a friend told him that a cow had just been butchered in the village. Meat was scarce in the area, so Art immediately stopped work and headed for the village.

When he arrived he found that the butcher, Kwame Kafwale, had just slaughtered and begun to butcher the cow. Art knew the butcher. He had met him several times at the butcher shop, and just last week he had spoken with him at some length at a meeting of local farmers and businessmen. Now, as Art attempted to buy a piece of meat, Kwame announced quite loudly, "No. You will not pay. I will <u>give</u> you some meat." He then cut a large portion of meat and weighed it.

Before Art could think of how to respond, Kwame further announced for all to hear: "I am giving you five pounds of meat worth $18." Art was rather embarrassed by this special attention in a shop full of anxious buyers, and he tried to pay for the meat. But Kwame clearly did not appreciate his arguing, so he finally accepted it, thanked Kwame, and left.

Art was puzzled by this incident. He immediately sought someone who would both understand his puzzlement and be more familiar with local customs. He talked with an African Methodist minister who smiled and explained.

"We in Africa like to surround ourselves with relatives and friends who can be of some help to us when we need it. In fact, a person's wealth and prestige may be determined by the number of such relationships a person has. Owing favors becomes a basis for establishing a relationship. This means that if someone thinks it is to his advantage to establish a relationship with you, he may do so by granting you a favor or giving you a gift. This is what Kwame has done. This is often done with witnesses present, so that all will be able to see Kwame's generosity and recognize that a relationship has been established. To repay the favor immediately, or in this case to pay for the meat, would be like refusing the offer of friendship.

"In the future Kwame may expect a return favor. He would like to feel that a relationship has now begun and that he may be able to depend upon you for support, as with a close friend. This is only bhe beginning of the relationship, however; either of you may be expected to nourish this relationship."

SOLICITATION GUIDE

Comprehension Questions

1. Who is Art?

2. Why is Art in Zambia?

3. Why did Art rush to the butcher's when he heard that a cow was being slaughtered?

4. When Art entered the butcher shop and tried to buy some meat, two things surprised him. Describe these two things.

5. Art was particularly embarrassed by the circumstances of Kwame's offer. Explain these circumstances.

6. What was the first thing Art did after leaving the shop?

Relational Questions

7. What was Kwame's purpose in giving Art meat for free?

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8. According to the minister's explanation, Kwame could not have achieved his purposes as well by offering Art the gift in private. Why is this so?

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FOCAL IDEA:	People who live in Western cultures place a higher value on "individualism" than do those people who live in other world cultures.
TYPE OF ACTIVITY:	Searching
TITLE:	Know Thyself
ATTENDING DIRECTIONS:	Individualism implies the personal worth and dignity of persons. In the following story, two Greek students are talking. The time is 430 B.C. Read the story carefully. Think about yourself and your own worth as a human being. Also, think about the world of which you are a part. Remember that we are trying to understand the following idea: People who live in Western cultures place a higher value on individualism than do those who live in other world cultures. When you have completed your study of the story you will be asked to answer some questions.

Know Thyself

Hector and Stathis strolled through the open-air forum which was their classroom. Hector had been studying at the forum for three years and felt that he could help to direct the newcomer, Stathis. The Second Peloponnesian War had begun the year before.

"What of this war, Hector? Will these Spartans disrupt our lives?"

Hector, only slightly concerned about the war, was anxious to calm his younger friend. "Stathis, do not be too worried about this war. Did we not soundly defeat the Spartans some fifteen years ago? It is true that we might have to serve for a brief period. All able-bodied men of Athens take up the sword and shield to protect their homeland. But this is not our true road in life. Athenian men are soldiers only when it is required. Our true purpose is to develop our talents to the fullest." For Hector this was a rather long speech.

Stathis was not reassured. "With thoughts of war running through my head, Hector, it is sometimes difficult to make decisions about my future."

Hector, again, was reassuring. "You must remember, first of all, Stathis, the words of the Great Oracle, 'Know thyself.' Man is indeed the master of himself and of his world. You must, therefore, give your life some meaning. Be true to what you are."

"Oh, Hector, you are indeed right to set me on the path I must follow. How often have I asked myself: 'What is the stuff of which the world is made?' Do you truly suppose it might be water? This is something which will require years of study and reason."

Hector was pleased that thoughts of war had been forgotten by his younger companion. "I am pleased, Stathis, that you have such a calling. That is your part in the great plan of the universe. For the past three years I have been studying geography. In a few years I shall begin travelling to the ports visited by our trading ships. What wonders there are to be seen and understood!"

"Yes, Hector, there is so much to accomplish! And where else, but in our Athens, could we be free to acquire such knowledge? Just a few days ago our Pericles said that 'Our city is an excellent place to live when we are at peace as well as when we are at war. . .We cultivate the mind without losing our manliness. . .'" Stathis could not forget the war.

* * * * * * * * * * *

The next year the great Pericles died. Some twenty-five years later the Second Peloponnesian War ended in the ruin of Athens. In another few years the great teacher Socrates was gone. The Golden Age of Greece was no more. Its lessons have not been forgotten.

SOLICITATION GUIDE

Comprehension Items

1. There are two main characters in ths story. Name them.

2. Where does the story take place?

3. The Second Peloponnesian War has begun. Who is worried about the war?

4. Who fights Athens' wars?

5. Quoting the Great Oracle, Hector tells Stathis, "know thyself," What does this mean?

6. Athenian men have a true purpose in life. What is it?

7. Hector and Stathis have different plans for the future. How will they prepare themselves?

8. The Athenians believed that the universe was a great plan? How were the students part of the plan?

9. At the end of the story, Stathis quotes Pericles. What importance does this quotation have?

10. After Athens was defeated in the Second Peloponnesian War, the Athenian way of life died. What inheritance did Athens leave us?

Relational Items

11. In what way do Hector's speeches reflect a belief in individualism?

12. The Athenian way of life encouraged the belief that every man has dignity as a human being. Explain how this was true.

FOCAL IDEA:	The primary aim of most African societies in resolving social conflict is to restore peace and equilibrium to the whole community. Consequently all members affected by the conflict may participate in determining justice.
TYPE OF ACTIVITY:	Searching
TITLE:	A Dispute Over Land Rights
ATTENDING DIRECTIONS:	In the U.S. we are concerned primarily with "justice according to the law"; whereas in many African societies the purpose of justice is to provide fair compensation to the accused as well as to restore harmony to the whole community. In the story that follows, a dispute arises over rights to land. As you read the story remember that in many communities, any conflict between individuals may bring disharmony to the whole community. When you have finished studying the story you will be asked to respond to a number of questions. By responding to these questions you should develop a better understanding of how justice in African society may function to serve the good of the entire community.

A Dispute Over Land Rights

The elders of Njiapanda village sat in council to help Matuli and Sibie reach a decision in their dispute over the control of a piece of farm land.

Nine years before, when Matuli was just nineteen years old, he and one of his two brothers had left their father's farm to find work in Dar-es-Salaam. Though they had intended to return, they quickly adapted to city life and stayed to make their homes there. They never completely lost contact with home and from time to time sent money back to their father.

About the same time, Sibie, a stranger, came to Matuli's village looking for work. Seeing that Matuli's father had only the one son to help him, Sibie offered to help in the farm work if the father would grant him a small plot of land for a house and gardens where he could settle. During the next year, Matuli's brother who had remained at home was killed in an automobile accident. For the next two years Sibie assumed an ever-increasing share of the farm work until Matuli's father became ill and was unable to assist at all in working the land. At that time his sons did not return from Dar-es-Salaam to help their father. Sibie began to assume the responsibility for the running of the farm that should have been assumed by Matuli and his surviving brother. It was finally agreed between Sibie and Matuli's father that Sibie would work the land and give to Matuli's father one-third of all the produce from the land. When Matuli's father died two years later, his wife returned to live with her kinsmen in a distant village, and Sibie began to work the land for himself and his growing family. Both Matuli and his brother sent money home for a proper burial, but they could not get time off from work to make the long journey home.

Three years passed. Matuli grew tired of the city and decided to return home. When he arrived in Njiapanda he was surprised to find Sibie, a stranger to him, farming his father's land. Matuli was angry and demanded to know why Sibie was on the land. Sibie explained about the agreement with Matuli's father which allowed him to work the land. Since he had now returned to work the land for himself, however, Matuli insisted that Sibie leave. When Sibie refused, Matuli took his case to the village headman.

It was the responsibility of the headman, together with the village elders, to settle such disputes in the village. Matuli and Sibie met with them in council.

Matuli spoke: "This land has been farmed by my family for generations. It is good soil, close to water, and the forest is nearby for wood. This is why my grandfather first selected and cleared this land. This is why my father cared for it for his whole life, as you all know. And I, too, worked it during my childhood. While I was absent I sent my father money to invest in the farm. Unfortunately my job prevented me from returning immediately after my father's death. But the land should be returned to me without delay because it is the duty of the elders to see that those born into the village are cared for before strangers are cared for. I know that Sibie helped my father, and I am willing to pay him for taking care of the land while I was absent. But he is not the owner."

It was now time for Sibie to speak.

"I feel," he began, "that Njiapanda is my home. I am no longer a stranger to any of you. I have worked this land where I now live for nine years. I have done well with it, and I have shared my wealth." He cautioned the elders. "You yourselves knew of the agreement between Matuli's father and me. I have been faithful in paying a portion of my harvest to the family of the land. It is unjust to expect me to just take money and move away. Money is not land."

5.1

The quarrel was not immediately resolved. Several meetings were held at which Sibie, Matuli, and even villagers presented their arguments or opinions before the headman and elders. The elders, too, each had an opportunity to speak and argue, until discussion finally led to an agreement. It was felt that since Matuli was a son of the village, he had a right to return and claim his father's land. Control of the land is based on kinship, not on financial arrangements. However, Sibie was now a respected man of the village, as many of the villagers were quick to point out. He, too, had rights. Both Matuli and Sibie agreed that Matuli would take control of his father's land immediately, but would contribute one-third of his crop yield to Sibie and his family for the next three harvests. The headman would grant Sibie another piece of suitable land to farm and live on.

Harmony was restored.

SOLICITATION GUIDE

Comprehension Questions

1. There are two main characters in the story. Who are they?

2. Matuli left Njiapanda when he was nineteen. Where did he go?

3. Sibie made an agreement with Matuli's father. What were the terms of the agreement?

4. Sibie and Matuli disagreed over a piece of land. Summarize the details of this disagreement.

5. In African societies compensation plays an important part in resolving conflicts. Give evidence of this from the story.

Relational Questions

6. In addition to Matuli and Sibie, the village headman, the elders, and even individual villagers all had their say in the dispute. What does this suggest about the way in which many African societies choose to resolve social conflict?

7. The process of resolving conflict demonstrated in this story suggests that justice in African societies could never lead to the "guilty or not guilty" conclusion which is the primary aim of Western courts. Explain why this is probably true.

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FOCAL IDEA: Western Europeans have come to believe that science and culture constantly interact with one another.

TYPE OF ACTIVITY: Sorting

TITLE: Scientific Discoveries, Human Actions

ATTENDING DIRECTIONS: No matter how valid an idea may be, it seems that there are always exceptions. No matter how valid an idea may be, it is true that ideas are often replaced by new ideas. This underlines the need to learn and remember ideas as tentative truths which are subject to change.

In this activity, you will encounter twelve short descriptions of events. Some of them are consistent with the idea that science and culture interact. Others do not lend support to this idea.

To the left of each description there are two spaces. One is for your individual opinion. The second is for the opinion of a small group in which you will work.

If you judge a statement to be consistent with the idea, indicate your reaction with a plus sign (+). If you judge a description to be inconsistent, indicate your judgment with a zero (0).

Scientific Discoveries, Human Actions

Ind.	Gr.	
___	___	1. In the late 19th century, factory owners exploited workers. They justified their behavior by appealing to Charles Darwin, the biologist. Darwin had used the law of the survival of the fittest to explain the evolution of human life.
___	___	2. In the early 1940's, Adolf Hitler and his allies engaged in wars of conquest. Western Europeans and Americans believed this "madness of history" had to be stopped. The atomic bomb was developed rapidly and at great cost.
___	___	3. Albert Einstein was a scientific genius. In the early 1900's he introduced the idea that time and space are relative to one another. This lent strong support to "relativism." In the 1920's, many young people rejected all moral rules. They said that all values, after all, are relative and thus may change according to circumstance.
___	___	4. In the 16th century, Thomas Hobbes convinced many Europeans and Americans that the whole world is composed of individual atoms. This supported the belief in individualism in North America, France, and South America which helped shape the American and French revolutions.
___	___	5. The ancient Greek philosopher Plato taught that the imagination of human beings is not a good thing. He convinced people that the imagination can never lead man to the truth. Rather, it carries man away from the truth. Seventeen centuries later, René Descartes' achievements in mathematics allowed scientists to escape the boundaries Plato had set up for scientific thought.
___	___	6. Galileo was an important Italian astronomer. When he made public his knowledge that the heavenly bodies were not perfect this threatened the central beliefs of the Catholic church. Galileo was forced to deny his discoveries.
___	___	7. William Shakespeare wrote a beautiful play called Romeo and Juliet. This play still enjoys a tremendous popularity. The tragic ending is known on every continent.

SORTING ACTIVITIES

Ind. Gr.

8. In the late Middle Ages, artists sought to become perfect in their drawings of the human figure. They examined the structures of the human body, studying skin, bones, muscles, and organs. They even performed illegal dissections. Their work, including their drawings, greatly influenced William Harvey, the Englishman who demonstrated that the human heart is a pump which makes the blood system work.

9. The Greeks first conceived the idea of democratic government. They believed that the individual citizen should have a voice in the making of the laws by which he is governed. This belief has been a primary force in the history of Western Europe.

10. One of the great French writers of the 18th century was Voltaire. His books eroded the authority of kings and of the Church. People learned to laugh at the behavior of nobles. His work contributed to political change in France, England, and North America.

11. Sir Isaac Newton developed the law of gravitation. His achievements influenced both religion and literature in Europe and in North America.

12. Charles Darwin published a book called The Origin of Species in 1859. His ideas were attacked by many religious groups as being contrary to the teachings of the Bible because he talked of the natural development of all life, including human beings, rather than of divine creation. Some religious groups still insist that his ideas should not be taught in public schools.

FOCAL IDEA: In African communities, the arts (music, dance, drama, the visual arts) are viewed as an integral part of the whole of life.

TYPE OF ACTIVITY: Sorting

TITLE: Art for Life's Sake

ATTENDING DIRECTIONS: In the West, what we generally refer to as art has ceased to have the useful function in society that it once had. Often, too, art tends to be for those who have money. The more "artistic" it is, the more valuable it is and the more likely it is to be carefully hung on the wall in a home, or in a museum or in an office to be looked at and admired. If it is music, we may go to a concert and listen to it; if dance, we may go and watch it being performed on stage. This is not to deny exceptions, of course.

In Africa, on the other hand, art serves a variety of functions. It helps man to relate to supernatural forces. Art may explain the past; it may describe the values and the way of life of a particular people. It may serve as a mediator in social relations, express emotions, denote prestige or status, or simply provide entertainment. The arts in Africa are, in summary, an integral part of all of life. Even in Africa, however, there are exceptions.

In the activity which follows there are twelve situations which describe the behavior of Africans related to art. Certain of the situations are consistent with the focal idea stated above. Certain situations are inconsistent with that focal idea. Mark those that are consistent with a "+". Mark those that are inconsistent with a "0". In the process of completing this activity you will come to understand more clearly the function of art in African societies, and to recognize the exceptions to this generalization.

The column headed "Ind." is for your individual reaction. The column headed "Gr." is for subsequent work in small groups.

Art for Life's Sake

Ind. Gr.

___ ___ 1. A 400-year-old bronze plaque from the African kingdom of Benin reflects a historical period in African history--a Portuguese soldier in the type of armor worn at the time the Portuguese first sailed down the West African coast in the 15th century and began trading with Benin.

___ ___ 2. The dark ebony of the carving glistened in the dim light of the curio shop near the palace in Benin, Nigeria. As Bisi picked up the carving of a king's head she felt the weight of the wood. She thought, "This is just the thing to decorate my new apartment in Lagos."

___ ___ 3. In the large shed in Mombasa, Kenya, a manager oversees ten to fifteen men who sit on the floor carving wooden animals, masks, and other interesting objects to be sold in tourist shops all over the world.

___ ___ 4. The hard day of working in the gardens is finished. Rebeka has finished cooking and eating, and now she relaxes in the cool of the evening. While she sits talking with other women from the village, however, she continues to work on a large, tightly-woven basket with specially prepared grasses. The basket has intricate colored designs, and it will be used to carry grain to town to be ground into flour.

___ ___ 5. Some Africans may create small scars on the body as a form of decoration, sometimes in beautifully elaborate designs. Scarification may also be a device for indicating a person's role in life or his origins. This practice is now disappearing.

___ ___ 6. The carved wooden stools of the Akan-speaking peoples of Ghana, some embellished with designs of silver or brass, have for centuries functioned not only as seats, but have also served to symbolize the state of office of a chief. It is of such importance to the Akan that without it the religion of the ancestors becomes almost meaningless.

___ ___ 7. Among the Woyo people, men eat with men but are served their food by their wives. The wives bring food in a small pot covered with a decorated wooden lid. If there is some disagreement between the man and wife the pot is covered with a lid which has a very special series of decorations which serve the purpose of bringing the disagreement into the open so that others can help to settle the disagreement.

___ ___ 8. Dancers dressed in beautifully carved masks and elaborate costumes play an important role in the rituals of the Gelede cult of the south-western Yoruba (Nigeria). In the masquerade the dancer helps, through his actions, to control certain forces for the good of the community.

___ ___ 9. Most Ghanian traditional rites, such as puberty and funerals, are accompanied by a dance. In some areas, there is usually drumming and dancing at funerals, and a failure to hold a dance at a funeral may be regarded as an ill omen.

___ ___ 10. A South African man of the Xhosa people in Ciskei is wearing elaborate handcrafted jewelry and fabrics made near and in his locale. These are more than mere "pretty ornaments." He can associate closely with each piece, its process, and its heritage.

___ ___ 11. In Southern Ghana, terra-cotta heads and freestanding figures on pot lids are part of the funeral of an important person. These figures are formed only by men or old women past child-bearing age. It is thought that if a young women did this work, her fertility would be destroyed.

___ ___ 12. Chief Inoren of the Owo Yoruba people in Nigeria presents his son with a large and lovely cloth called sheeghoshen. "This will show that you are a man of importance and wealth," he explains, "for sheeghoshen is indeed a cloth of prestige."

FOCAL IDEA: People who live in West European cultures place a higher value on "individualism" than do those people who live in other cultures.

TYPE OF ACTIVITY: Sorting

TITLE: Personal Incidents, Here and There

ATTENDING DIRECTIONS: No idea or generalization about a culture applies to absolutely every member of that culture. There are always exceptions to generalizations, and we must be aware of them.

In this activity, you will confront eleven personal incidents, all of which take place in West European cultures. Some of the incidents are consistent with the idea that Western European cultures place a high value on the individual and on individual achievement. A few do not support the idea. If an incident supports the idea, indicate your judgment with a plus sign (+). If an incident does not lend support to the idea, use a zero (0). The column headed "Ind." is for your personal reaction. The column marked "Gr." is for your subsequent work in a small group.

Personal Incidents, Here and There

Ind.	Gr.	
___	___	1. The National Steel Industry Job Assignment Committee was meeting to determine labor needs in each steel factory. It was already obvious that fifty workers would have to move from the southern province to a northern province. They were to be identified and notified to move immediately.
___	___	2. The crowd in front of the Washington Monument was huge. These thousands were listening to a living legend. He concluded his speech: "Free at last, free at last, thank God Almighty, free at last."
___	___	3. John is sitting with his counselor in the Guidance Office. They are reviewing his school record and discussing what he will do after graduation.
___	___	4. As Elsie prepared herself for her upcoming interview, she knew she was about to be promoted. She thought of her parents. How pleased they would be with her professional progress. The small, drab house near the coal mines seemed so very far away.
___	___	5. Carl does not want to believe what he is reading. Writing his novel, his masterpiece, has taken years. And now this letter from the publisher: "Your book contains too much political criticism to be considered for publication at this time."
___	___	6. Dan's gold medals are very important to him. They remind him that he was privileged to represent his country in the Olympic Games. They also remind him that he, personally, made the decision to train and prepare himself for competition at this high level.
___	___	7. Mr. Smythe and the bank's loan officer studied the forms necessary to process the loan. Mr. Smythe signed in the places indicated. The loan officer gave Mr. Smythe one copy of each form for his records.
___	___	8. Jacques and his family were enjoying their walk through the park on this fine autumn day. Leaves fell through the air and rustled in response to the breezes. In the distance, sounds of cymbals and Eastern music could be heard. Three young men stood in a small plaza distributing literature and requesting donations. Jacques and his family smiled, spoke, and passed on without pausing.

Ind.	Gr.	
___	___	9. The dark drapes were tightly drawn. As they clutched their small prayerbooks, the little group softly spoke the words they believed their god had given them. They must hurry. They thought a patrol might pass at any moment.
___	___2	10. There was a new, sobbing surge in this music. "What do they call it? Jazz. It obeys no rules, and yet I like it. Who would have thought it?" mused Greta. "A new art form from America."
___	___	11. "What a town meeting," Mary thought. "The very idea of discussing a leash law for our small town. And for three hours, no less, and no end in sight."

FOCAL IDEA: Africans commonly believe that a person's success and prestige are to a great extent dependent upon the number of people who support and are loyal to them. Consequently, developing and maintaining social relationships is extremely important.

TYPE OF ACTIVITY: Sorting

TITLE: The African Concept of Wealth

ATTENDING DIRECTIONS: Often we make generalizations about people of other cultures. In the following activity, for example, we generalize that Africans commonly measure a person's wealth and prestige by the number of people who support and are loyal to them, and that this practice leads them to actively seek social relationships through generosity toward others. This tends to be true. We find, however, that generalizations such as this do not describe adequately all people or situations in a culture all of the time.

In the activity that follows, there are twelve descriptions which are valid African situations. Mark those descriptions with a "+" that are consistent with the focal belief stated above. Mark those descriptions with an "O" that are inconsistent with that same African belief. Careful study of this activity should lead you to see that even the most common practices do not account for all behavior within a culture.

The column headed by "Ind." is for individual decisions. The column headed by "Gr." is for group decisions.

The African Concept of Wealth

Ind.	Gr.	
___	___	1. Dr. Abide Bogan, a physician, has recently returned to Nigeria from Europe where he received his medical training. He set up practice in Lagos, and his daily schedule has been extremely demanding. He has told his wife to discourage friends and relatives from frequent evening visits so that he will have time to rest.
___	___	2. Amos Silwimba, a successful businessman in the small rural town of Isoka, Zambia, frequently invites members of his community to share his food. In fact, it is known that anyone who happens to be around Silwimba's house at mealtime will be offered food.
___	___	3. Fatime is a hard-working and successful young manager of a women's clothing store in Abijan. Fatime has never married. One of the keys to her success has been to remain free of social and econmic obligations which might interfere with career decisions.
___	___	4. After basic necessities such as rent, food, and clothing, Otieno always spends the remainder of his salary on expensive personal items.
___	___	5. Ibironke had a good yam harvest this year and shared it with his neighbor, Bade, whose crops did not do so well.
___	___	6. Yetunde presented gifts of manioc flour and two chickens to the American family who recently came to her village to work.
___	___	7. Abiose received an interest-free loan from her cousin Dada to send her son to college. Specific time for repayment was not discussed.
___	___	8. Art received twenty-five pounds of meat from Oke when Oke butchered a cow. Art did not pay Oke for the meat. Oke said that it was a gift and would not accept payment.
___	___	9. Although Adetayo had not received an invitation to Adebisi's party, she knew that she was welcome and could eat and drink as much as she liked.

Ind. Gr.

___ ___ 10. Although Jacob Sinkala was not related to Amos Silwimba, a successful businessman in town, he approached Mr. Silwimba with a request for enough money to finish his college training. Mr. Silwimba knew Jacob and lent him the money without further questions or conditions.

___ ___ 11. After paying his monthly bills for such basic necessities as food, rent, and clothing, Adu spent the remainder of his check in the bars buying beers for his friends.

___ ___ 12. Oyedele has just returned from studying abroad. He is now setting up evening classes in his community to teach new agricultural methods to farmers in his spare time.

VALUATIONAL ACTIVITIES

FOCAL IDEA:	Western Europeans have come to believe that science and culture constantly interact with one another.
TYPE OF ACTIVITY:	Valuational
TITLE:	The Cathedral
ATTENDING DIRECTIONS:	One result of the application of science has been the advent of total war. Total war occurs when a nation makes war against all the citizens of an enemy country. The war, death, suffering, and fear are not limited to armed combatants. In the story that follows, a German airman finds himself in an unenviable moral position while flying a bomber over London, England. Imagine that you are this airman as you read the story. Observe how scientific possibilities and cultural values can conflict with one another.

The Cathedral

Max glanced nervously at his watch. In less than one minute they would be over the target. So far he and the rest of the crew had been lucky. They had avoided the flack and the night fighters sent up by the British to stop them. If only their luck would hold.

It was not hard to find the target. Between the search lights and the fires in the streets it would have been impossible to miss a city as large as London. Max checked his bearings again to make sure that he was precisely over the part of the city he had been assigned to bomb. Being precise was second nature to Max. He had been a biologist before the war, and a good one. He had been proud to be part of the world of science for to him it seemed that science made possible the advancement of the German people, stimulating both material and cultural progress. Now he wasn't so sure. Science was being used to justify a policy of extermination that the German leaders claimed would purify the German race and culture. Science was being used to implement the destruction of a global war.

Suddenly there was a large explosion on the ground below which lit the buildings around it as if it were day. In the flash of that explosion, Max recognized the outline of a building just ahead of and below him. It was Saint Paul's Cathedral. Max remembered its beauty from a tour of London he had made before the war. He had cherished the experience for Max loved architecture, art, and beautiful things.

Now Max was expected to bomb and possibly destroy that which was still so vivid in his mind. As a scientist he was trained to be objective, to keep his emotions out of his work, but this was hard with those memories still so fresh.

The captain looked at Max expectantly. The other planes had started to drop their bombs. Max reached for the bomb release switch. He hesitated. Then he shook his head to clear his thoughts and flipped the switch. As the bombs began to fall, Max cautioned himself to remember his training, to be objective, and not to think of his trip to London.

SOLICITATION GUIDE

Comprehension Items

1. An airman is at the center of the story. What was his profession before the war?

_____

_____

_____

2. Max identifies a number of reasons why he believes in scientific progress. List some of these.

_____

_____

_____

3. Max is a soldier who knows how to obey his orders. How do we know that he no longer supports the war?

_____

_____

_____

4. Max fears that his bombs will destroy a cultural treasure. Name this treasure.

_____

_____

_____

Relational Items

5. Max has the attitudes of a scientist. He also has the attitudes of a humanist. How do the two sets of attitudes conflict?

_____

_____

_____

6. Science interacts with culture in an obvious way in this story. Describe this interaction in your own words.

_____

_____

_____

Personal Items

7. Suppose you had been Max. Would you have dropped the bombs?

_____

_____

_____

8. Suppose you had been Max and had dropped your bombs. Imagine further that you observe a direct hit on the cathedral. If this happened, how would you feel?

_____

_____

_____

9. Let's assume that after the war Max returns to his work as a biologist. He is asked to work in the area of developing germ warfare techniques. How will he respond to this invitation?

_____

_____

_____

FOCAL IDEA: Africans do not separate religious ideas and practices from other aspects of their daily lives.

TYPE OF ACTIVITY: *Valuational*

TOTLE: The Diviner

ATTENDING DIRECTIONS: The Yoruba are a very large group of people who live in the southwestern part of the African nation of Nigeria. The story which follows relates how a young Yoruba man goes about choosing a bride and how religious customs play a part in his choice.

Many Africans believe that people's lives and actions are determined by external supernatural forces which can be manipulated through proper channels. One of these channels of manipulation in many African groups is the diviner. The diviner is a person believed to have the power to contact spiritual forces for guidance in many important matters, including marriage.

As you read the story, keep in mind the central idea we are discussing: Africans do not separate religion from other aspects of their daily lives. After you have read the story you will be asked several types of questions which will help you to better understand the story and this focal idea.

The Diviner

Banji's life had always been guided by Orunmila, the god of destiny. Before he was born his parents had gone to a diviner to discover what they might do to have a healthy baby because three children born to them had died in infancy. Banji was born a healthy baby.

When Banji was eight, he had become ill, and the process of divination had been carried out in order to learn why. The diviner suggested that the god Shopona was causing the illness. After the proper sacrifices and incantations had been made to Shopona, Banji had grown strong again.

Banji was now a young man, and it was time for him to take a wife. He needed someone who could help him with the farming, who would cook for him, and, most importantly, someone who would bear strong sons to carry on the family line.

For some time, Banji had had his eye on Adesina, a beautiful, strong young girl from the town of Ilorin. They had met in the market place and had since spent much time in each other's company. As was the custom of his people, Banji first spoke to his father about his desire for a wife, and for Adesina in particular.

"I have heard that her family is a good one," Banji's father said. "I will visit them with gifts of kola nuts and palm wine to see how they feel about the marriage."

He did this, taking his brother with him, for among the Yoruba people it is customary to involve the entire family in such affairs. Adesina's parents were receptive to the match. But since the marriage was such an important step, they knew it was wise first to seek the advice of a diviner to see if the marriage was part of the destiny of their daughter.

As in most African societies, the Yoruba believe in one Supreme God (Olodumare) who created and controls the universe. But they also believe in a wide range of lesser divinities who owe their existence to Olodumare but who are concerned with specific aspects of man's activities. There are among the Yoruba, for example, a god of the farm (Orisha Oko), a god of the rivers and fish (Yemoja), and many others. Africans choose to call on those deities which are most likely to help with a particular problem. Adesina's family wished to consult the deity Orunmila, the god of destiny, who could read the future. Access to this god was through the process of divining. So Adesina's father and grandfather visited a well-known diviner who had access to Orunmila.

The diviner spoke to them briefly, then proceeded solemnly to the task at hand. First he called on Orunmila and gave an offering of kola nuts. Then, taking sixteen palm nuts from a large wooden bowl, he began to toss them from one hand to the other. When at last only one or two nuts were left in his right hand, he made small marks on a wooden board. He continued this process eight times until he had eight sets of marks on the board. Looking carefully at the marks, he was able to interpret them and learn what prophecy would be most appropriate to recite. He then recited the lengthy prophecy which gave hints as to what the couple must do to receive the approval of the deities for their marriage. Once these requirements had been completed, the terms of marriage were agreed upon, and the couple became formally engaged.

Banji was happy. Orunmila had indicated that the match was acceptable with his destiny. Soon the lovely Adesina would be his wife, and together they would have many children to make a fine family of their own.

SOLICITATION GUIDE

Comprehension Questions

1. Two principal characters in this story are Banji and Adesina. What is the event in the story which links them?

2. How does Banji go about choosing a wife?

3. The story involves a "diviner." From your reading of the story, how would you describe the work of a diviner?

   Can you identify practices in our own culture for telling the future?

4. Adesina's father and grandfather went to visit the diviner. What was the purpose of their visit?

5. According to the story, when does one séek the help of a diviner?

Relational Questions

6. Most Africans believe that their deities frequently intervene directly in people's lives. What evidence can be found in the story to support this statement?

7. One main idea that we are exploring is that Africans do not separate religious ideas and practices from their daily lives. How does this story illustrate that idea?

8. Another main idea that we are exploring is that in many African societies people's lives and actions are thought to be determined by external forces which can be manipulated through proper channels. At the beginning of the story, how are the actions of Banji's relatives consistent with that idea?

Personal Questions

9. If you were a man or woman in the Yoruba culture, at what time in your life would you consult a diviner?

10. Suppose you were an American watching the process by which Banji becomes engaged. You would see that the family plays a dominant role in Yoruba life. Would you like to live in such a society?

FOCAL IDEA: Latin Americans believe it is good to subscribe to ideal patterns of behavior. One such ideal is that one should belong to and be loyal to a large extended family.

TYPE OF ACTIVITY: Valuational

TITLE: Graduation

ATTENDING DIRECTIONS: In the story that you are to study, a young man experiences conflict between his personal desires and his responsibility to be loyal to his family. Latin Americans subscribe to a large number of traditional values. Probably, the strongest of these is loyalty to one's family.

With the introduction of technology and the growth of urban centers, one might expect that social mobility and the demands of modern bureaucracies would weaken the value. So far this has not occurred.

Read the following story carefully. Observe how ideal patterns of behavior are enforced.

Graduation

Today is the day Miguel Luis Ortiz Amaya has waited for. It is the day his family has hoped for. It is the day that he graduates from his secondary school. He is to be awarded his bachillerato.

Miguel's family is well off. They are definitely middle class. Among their comforts they count a car, a television, a modern home.

These comforts are the product of the hard work of Señor Ortiz. Señor Ortiz's father was a Colombian campesino, a farm worker. Señor Ortiz received five years of schooling. He then found work in a small printing business. During his free time he continued to read. Gradually he educated himself.

When the owner of the printing business died, Miguel's work and talent did not go unnoticed. A bank loaned him the money to buy the business.

Not until he was thirty-five did Señor Ortiz feel he could marry. His first child, Miguel, was born three years later. After Miguel came four daughters.

Señor Ortiz was quite proud this day. No one in the family had ever finished the secondary school. He also thought, "Now I have an educated son ready to learn the business. It's already successful. There's no telling how successful it will be with the help of an educated member of the family.

"Also, with my son there, I can work fewer hours. I will be able to spend more time relaxing and drinking coffee with my friends. One can trust one's family, especially one's son to see that the workers do their work and that customers are treated correctly."

Following graduation Miguel was the center of attention at a fiesta. There must have been sixty or seventy people there. There were cousins and second cousins, uncles and aunts, relatives by marriage and relatives by birth. There were children; there were young people; there were middle-aged people; there were old people. All were having a good time. All toasted Señor Ortiz for his good fortune and congratulated Miguel.

Miguel had long known he was expected to enter the family business after graduation. But now that the time had arrived, he realized that he did not wish to live all his life in the town of Tunja. He wanted to go to Bogotá, the capital. He wished to work there. He also hoped to enter a university, perhaps to study engineering.

The party ended a little earlier than expected, at 4:30 a.m. Miguel decided to talk to his father.

"Father, I have decided to go to Bogotá. I want to live in a large city. I want to seek my fortune as you sought yours."

"Miguel, you cannot make such a decision on your own. You have not discussed such plans either with your mother or with me. Surely you are better educated than to insult us by such actions.

"You have always known that you were expected to manage the family business. I need you here. Your sisters need you here. I don't see how you can reject your responsibilities."

"Neither do I," Miguel responded.

SOLICITATION GUIDE

Comprehension Items

1. Name the two main characters in the story.

2. This day is very important for the Ortiz family. Why?

3. How did Señor Ortiz become a middle-class Colombian?

4. Miguel's family has expectations for him. Describe these expectations.

5. Miguel has some personal desires. What are they?

Relational Items

6. Latin Americans subscribe to ideal patterns of behavior. How is this illustrated at the fiesta?

7. How does Miguel's father enforce the rule that children should be loyal to their family?

_____

_____

_____

Personal Items

8. Given Miguel's situation and education, what would you have done?

_____

_____

_____

9. The family can be trusted. Others cannot. Señor Ortiz believes this. Is this a good way to view the world?

_____

_____

_____

10. Look at your response to item 9. Suppose someone questioned your judgment. How would you respond?

_____

_____

_____

FOCAL IDEA: Africans commonly believe that a person's success and prestige are to a great extent dependent upon the number of people who support and are loyal to them. Consequently, developing and maintaining social relationships is extremely important.

TYPE OF ACTIVITY: Valuational

TITLE: Ajibade Beats the System

ATTENDING DIRECTIONS: The story you are about to read illustrates how an African establishes a social relationship in order to overcome a bureaucratic delay. Africans attach great importance to social relationships, whether with kinsmen or with non-kinsmen, and actively seek to develop these relationships in order to meet a variety of social and economic needs. Once a relationship is established with another person, suspicions disappear, and both parties then feel a sense of obligation and a willingness to cooperate which did not previously exist. As you study the story, keep in mind the following idea: Instances of what we may call bribery and corruption and consider to be unethical may be viewed by Africans as perfectly normal uses of social relationships. When you have studied the story, you will be asked to respond to questions, some of which will allow you to explore how you might react if you found yourself in similar circumstances.

Ajibade Beats the System

Ajibade, a professor of history at the University of Calabar in the African nation of Nigeria, had just received an invitation to attend an important history conference in the U.S. and to present a paper. The conference was to be held in just four weeks, so it was important that he not delay in preparations. When he went to the passport office to update his travel papers he was told by Mr. Oddo, the official in charge, "I am sorry. It will probably take at least six to eight weeks to clear for travel."

Mr. Oddo's manner was abrupt and showed little interest in Ajibade's problem. Ajibade was extremely upset, but he knew better than to argue. He left his passport for processing and thanked the official.

The next day he called an acquaintance who worked in the same building as Mr. Oddo and was able to learn something about Mr. Oddo. He learned, for example, that Mr. Oddo and other men from that office regularly stopped by a nearby bar for drinks after work. That evening, and for the next three days, Ajibade arranged to be at that bar when Mr. Oddo arrived. The first day they merely nodded in recognition. The second day Ajibade had an opportunity to engage in conversation with Mr. Oddo and even to buy him a drink. By the end of the second day each knew the other's work and interests. And Ajibade had managed to interject the details of the history conference. By the third day they were clearly on friendly terms with one another. During the conversation on that day, when Mr. Oddo casually admired Ajibade's silver cigarette case, Ajibade offered it to him.

"Please take it. In fact I have another almost exactly like it at home. And what can I do with two?" This, of course, was not true.

After some hesitation, at Ajibade's insistence Mr. Oddo accepted the cigarette case.

On Monday morning, less than two weeks after he had walked into Mr. Oddo's office, Ajibade received his passport in the mail, updated and ready for travel. He was able to attend the history conference in the U.S.

SOLICITATION GUIDE

Comprehension Questions

1. The two characters in this story are Ajibade and Mr. Oddo. What kind of work does each one do?

2. Ajibade wants to attend a conference on history. Where is the conference being held?

3. In trying to prepare for travelling abroad, Ajibade runs into a problem. Describe the problem.

4. Ajibade does not let his problem hinder his attempt to attend the conference. What does he do?

Relational Questions

5. Both Mr. Oddo and Ajibade, like many Africans, clearly value social relationships. How do Mr. Oddo's actions demonstrate this?

6. How do Ajibade's actions support the idea that Africans value social relationships?

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Personal Questions

7. From Mr. Oddo's point of view, was his action bribery? Explain your answer.

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8. If you were to do as Ajibade did in the U.S., would your actions be considered bribery? Explain your answer.

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87

FORCED - CHOICE ACTIVITIES

FOCAL IDEA:	Latin Americans believe that urban values are more important for living a fulfilling and civilized life than are rural values.
TYPE OF ACTIVITY:	Forced Choice
TITLE:	Alfredo's Plight
ATTENDING DIRECTIONS:	In the story that follows a young farmer must cope with the assumption that it is better to live in the city than to live in the country. Young married couples who begin successful lives in the country frequently find themselves in conflict as their children approach school age. Study the story carefully, remembering that although it is fictional it does reflect a reality in Latin American culture. Afterwards you will be asked to complete two decision sheets which should increase your understanding of the value that Latin Americans assign to urban life.

Alfredo's Plight

Alfredo, Leila, and their two children live on a sixty-acre farm near the town of San Miguel. This farm, their finca, was a gift from Alfredo's father when Alfredo and Leila were married six years ago.

The finca, which they decided to call La Esperanza, is known for the high quality of its coffee, citrus fruits, and, above all, its chickens which are sold as fryers. The house is comfortable and spacious with modern conveniences and a charm that makes it a favorite gathering place for the family, especially at Christmastime with a glowing fire, the twang of guitars, and the confusion of ten different conversations--all at the same time--in the living room.

In short, Alfredo and Leila are very successful. They have worked hard to develop their finca. All the members of their families are very proud of of the success of their finca and are even prouder of the success of their marriage.

But as the two children approach an age when they must enter school, Leila begins to worry. She shares this worry with Alfredo.

"Alfredo, you are wasting your time, your talent, and your opportunities here. You could be very successful in the city. And the children would have a better chance for success. Think of the theaters, the concerts, the schools, the chance to be with our families and friends more often."

Alfredo disagrees. "I enjoy living on our finca. I find the work fulfilling, and our country needs the food we produce. By telephone, by radio, and by television we have daily contact with the world. We get the news and stay abreast of public affairs."

Leila holds her peace for several days waiting for an appropriate moment to continue her campaign.

"Alfredo," she says several nights later, "you know that personal contacts with your schoolmates and your family are very important. You are losing them, and each day that we live here your loss increases. Hire a man to manage the finca. I know you will be very successful in the city."

"Leila," Alfredo replies, "you know that it is impossible to have a succcessful finca and live in the city. Absentee ownership kills productivity. Buildings deteriorate. The groves go unattended. Everyone knows that our finca is a showplace of what can be accomplished. Also, you know the problems of petty thievery here as well as I. Tools will disappear. We are likely to return one day and find our house without furniture or appliances."

Leila does not accept this argument.

"There are capable men you can depend on. Consider Teodoro. He has been with us since we began. He is a person in whom we can have complete confidence. You yourself have frequently said that he is our right hand.

"You can be in touch with him by telephone every day. We can come to the finca every weekend to be sure that everything is being done properly.

"The city offers our family a better way of life. Above all, our children are almost ready to enter school. I have talked with the headmaster at the French school in the capital. Your uncle introduced me. He says that the children should enter next year so that they can begin mastering French which is the language they will use in school.

"They will receive a fine academic education there. They will be ready to enter a university here or in France. They will also learn manners and make personal contacts that will help them all their lives."

Alfredo answers somewhat meekly that there is a public school in the village.

Leila reacts angrily. "You know that neither I nor our families would permit the children to attend a public school. Look at yourself. Just by talking with the campesinos who work on our finca, you have begun to use many of their expressions. Think of what would happen to our children if they attended school with their children."

Alfredo falls silent. He is angry and frustrated. He is torn between the desire to continue at the finca and the desire to find peace with Leila.

Leila's last words are, "I don't know what you intend to do, but the boys and I are moving to the city. As a good mother, I must do this. You yourself must decide what you will do."

INDIVIDUAL DECISION SHEET

Directions: Complete this decision sheet working along. Later, you will have a chance to discuss your opinion with others.

Suppose you are Alfredo. You can think of four things that you might do. Given your situation, select the best option and indicate your choice with a check mark (✓).

_____ Leila and I can obtain a legal separation. Divorce is too difficult.

_____ Leila and I can appoint a manager for the finca. We will return to check his work two weekends each month.

_____ Leila and I can rent an apartment in the capital for her and the boys. This will allow us to spend weekends together, and I can manage the farm.

_____ Leila and I can sell the finca and invest the money in a business in the city.

Suppose someone questioned the option you selected. If this happened, how would you justify your choice?

_____

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_____

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_____

_____

GROUP DECISION SHEET

Directions: Before completing this decision sheet, make sure that each member of your group has a chance to present his opinion. Then, through discussion try to agree on a common response indicating your group's choice with a check mark (✓).

We believe Alfredo should:

_____ Seek a legal separation ending the marriage.

_____ Appoint a manager.

_____ Rent an apartment and have a weekend marriage.

_____ Sell the finca.

We believe our choice is best because

_____

_____

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FOCAL IDEA: Africans do not separate religious ideas and practices from other aspects of their daily lives.

TYPE OF ACTIVITY: Forced Choice

TITLE: An Accusation of Witchcraft

ATTENDING DIRECTIONS: Just as Africans believe in positive supernatural forces which influence men's daily lives and which can be manipulated and controlled by men, so do they believe in negative forces. Manipulation of these negative or harmful forces by men or women is commonly referred to as "witchcraft." Africans often blame illness, disease, and misfortune upon these negative powers of witchcraft and seek to weaken or eliminate them through proper rituals.

In the story which follows, a well-educated young African woman must make a difficult decision which involves her grandmother and an accusation of witchcraft. Read the story carefully, keeping in mind that Africans do not separate religious ideas and practices from their daily lives. After you have finished the story, you will be asked to choose one of five possible decisions that the main character could make and to give your reasons for that choice.

An Accusation of Witchcraft

"We accuse you of being a witch!"

Laniyonu's mouth tightened as she watched her grandmother's head bow to the onslaught of the village elders' words.

"How could this possibly be so? Grandmother is just a helpless old woman who minds her own business. Who knows, maybe there are such things as witches."

Certainly, she had heard enough about them as she grew up. But there were many things she did not understand about such religious beliefs. In the university she and her friends used to talk late into the night about some of the beliefs and ways of the older generation. Women still went to diviners to learn why their children were sick, and when those children died, cries of witchcraft were still heard. Sometimes she and her friends had scorned the old beliefs, but they were torn between embarrassment at such old-fashioned ways and a grudging respect for such religious beliefs as the belief in witches. She had learned in school that most societies have some belief in the power of evil and that they devise ways to combat it.

"Even if there are witches," she thought, "surely Grandmother is not one of them."

It was just this kind of tragedy that Laniyonu had come from the city to try to prevent. She had been one of the lucky ones. When she had shown promise in the local school as a child, she had been sent to stay with relatives in the city in order to further her education. Hard years of work followed, resulting in a trip across the ocean to attend medical school in the United States. She had returned proudly, a full-fledged doctor, with a taste for the bustle of the city and all the social excitement it offered, but the pull of her family was strong, and it was only fair for her to share with them what she had learned. Her own home town already had a doctor and a small clinic, so she had settled in Igboaiye, a small town about fifty miles from her own parents, a town where modern medicine could make a real difference. Grandmother had come along to help with daily chores and to provide the close relationship that Laniyonu knew she would desperately need in this new situation.

That was just four months ago, and things had gone wrong from the beginning. Laniyonu and her grandmother had arrived at the onset of a terrible drought which had all but destroyed the yam crop, the staple food of the region. Then unseasonable downpours had flooded the fields so that what was left of the crop had rotted. Because of the poor diet, many children had fallen ill, and several had even died. Try as she might, Laniyonu was having great difficulty getting their mothers to use even the simplest health precautions, and sometimes the medicine she gave was thrown away. With a virtual epidemic underway, the townspeople had decided that they were being bewitched, and suspicion had fallen on several old women. Grandmother had tried to console several mothers who had lost children by talking with them about several of her own children who had died years before. When the witch-finders, a group which called itself the Alatinga, began to zero in on the older women to accuse them of witchcraft, a neighbor woman told them how Grandmother's children had died. She raised the question: "Has this woman killed her own children to get greater power as a witch?" Further investigation revealed to the Alatinga that she had arrived about the same time all the troubles had started in the village. That strengthened the case against her. She was, after all, an outsider.

Laniyonu was at a loss to know what to do. Several options were open to her. Slowly she considered them.

1. She could send Grandmother back to her family and stay on in Igboaiye, in the hopes that the people would eventually forget the incident and her association with it. She would miss her grandmother terribly, and there was no guarantee that the people would trust her again.

2. She could take her grandmother and move back to her family, leaving her work in Igboaiye and going where she wasn't really needed as much. Her medical skills would be sorely missed in Igboaiye.

3. She and her grandmother could stay and ignore the problem. The Alatinga might eventually lose their following among the people, as they had in other places.

4. She could allow her grandmother to submit to the arduous process of ritual purification. While the ceremonies--a series of incantations, animal sacrifices, and pleas for help from the accused witches--were not in themselves dangerous, Grandmother's heart was not as good as it could be, and there was always the danger that the excitement could produce a heart attack.

5. She could call in the Nigerian police. Accusations of witchcraft are forbidden by modern Nigerian law. It was difficult to know how the police would react, or even if they would do anything. That law was considered "city law" and was seldom enforced in the countryside. Also, there was no guarantee that the townspeople would continue to trust her even if the charges were dropped under police threat.

Once again Laniyonu heard the accusation and looked at her grandmother. "What should I do?" she worried.

INDIVIDUAL DECISION SHEET

Below are listed the five choices Laniyonu can make. Select the one you think she should make and mark it.

_____ She could send her grandmother back to her family and stay on in Igboaiye.

_____ She could take her grandmother and move back to her family.

_____ She and her grandmother could stay and ignore the problem.

_____ She could allow her grandmother to submit to the process of ritual purification.

_____ She could call the Nigerian police.

Suppose Laniyonu's family disagree with the decision she makes. How can she justify that choice?

_____

_____

_____

_____

_____

_____

GROUP DECISION SHEET

Select the best thing that Laniyonu can do. Indicate your choice with a check mark (✓).

_____ Send her grandmother back to her family.

_____ Go with her grandmother and return to the family.

_____ Stay and ignore the problem.

_____ Submit her grandmother to ritual purification.

_____ Call the police.

Indicate grounds on which your decision might be justified.

_____

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FOCAL IDEA:	Latin Americans place a high value on nationalism and its symbols.
TYPE OF ACTIVITY:	Forced Choice
TITLE:	Winds of Change
ATTENDING DIRECTIONS:	Latin Americans place a high value on nationalism and its symbols. They display their flags on national holidays. They celebrate important dates with parades, music, and speeches. One way in which this nationalism expresses itself is hostility toward multinational companies that own and operate businesses in their country. It is frequently assumed that such companies are based in North America although, in fact, they may be based in Germany, France, Holland, England, or some other country. The story that follows illustrates how nationalism and patriotism may be expressed through hostility.

Winds of Change

Angie Dickerson was beginning to pack her bags and organize her purchases when she received the telephone call from her father. Angie spent a wonderful summer in Florida living with her father's sister and visiting her parents' relatives all over the United States. But she is ready to return home. Although she is a United States citizen, she has lived all her life in a small Central American republic. She misses the music, the fiestas, the movement, and the ambiente of the Latin American culture in which she was born and reared.

"Hello, Dad," she shouted as she picked up the telephone. "I can't tell you how ready I am to come home. I have had a wonderful time here. Everyone, especially Aunt Martha, has been unbelieveably kind to me. But I know better than ever that there is no place like home."

"It's good to hear you, Angie. We have missed you," her father answered in a quiet voice. Angie immediately noticed the strangeness.

"Has something bad happened, Dad?"

"Yes, something has happened. As you may know, a new government has taken over since you left.

"You remember that there was a group called Z-10 which wanted to overthrow the old government. They have killed government officials and used bombs to threaten ordinary people. Well, they have unified the other groups who were against the regime, and together they have formed a new government.

"They are attempting to gain more popularity in two ways. First, they talk of dividing the large haciendas (farms) into small farms and giving these to farm workers who own no land. The second thing is that they attack North America as the cause of all their problems--their poverty, their illiteracy, their lack of economic development."

"But that isn't true, Dad. The company that you own has always been interested in the people and the country. It has provided schools, clinics, and other services for its employees. It has supported national programs for the welfare of the poor."

"Yes, Angie, you're right. But people are not always logical. Every day there are speeches on the radio. The people are being stampeded. Even some of our own employees. The opinion exists that foreign businesses are the main cause of their problems. People are more and more ready to seize foreign companies and to force all foreigners associated with them to leave the country.

"You must remain with your aunt for now. Violence is a very real possibility."

"When will you and Mother come?"

"Your mother is leaving tomorrow. I cannot leave here at the moment because of my business responsibilities."

"What will you do, Dad?"

"That's something I can't discuss on the telephone. You know the possibilities as well as I do. You're a smart girl, and you know the forces that are at work here."

"Take good care of yourself, Dad. I am very worried."

"Good-bye," he said.

Hanging up the phone, Angie considered what her father might do. She thought of his options. He could:

1. Do nothing, hoping that the propaganda of the new government will die a natural death.
2. Leave the business in the hands of a citizen of the country and return to the States until he can see what happens.
3. Support the Church hierarchy, army officers, and large landowners who have as much to fear from the government as he does.
4. Use money in order to gain support from critical members of the new government.
5. Sell the business and return to the States.

"Gee, Dad has a difficult decision to make," Angie thought.

INDIVIDUAL DECISION SHEET

Complete this decision sheet before discussing the problems of Angie's father with others. Consider his options and indicate the one you believe is best with a check mark.

Imagine that you are Mr. Dickerson. What would you do?

_____ Wait and see what happens.

_____ Return to the States, leaving a national to manage the business.

_____ Support a convervative counterrevolution.

_____ Try to buy influence in the new government.

_____ Sell the business.

Given the way patriotism is now expressing itself, I believe my decision is a good one because

_____

_____

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FOCAL IDEA:	In the late 19th and early 20th centuries, Western Europeans began to doubt that the application of technology would automatically result in a better or more desirable world.
TYPE OF ACTIVITY:	Forced Choice
TITLE:	Welcome Home, Granny
ATTENDING DIRECTIONS:	Man's material condition in the Western world has consistently progressed. Life expectancy has increased dramatically. In the days of Sir Isaac Newton, for example, life expectancy was 26.6 years. Sixty per cent of those born died before the age of 16. As improved technology gradually led to improvement in the material conditions of life, Westerners acquired a strong belief that the proper use of technology would eventually solve most of their problems. This faith in technology began to weaken in the late 19th and early 20th centuries. As you read the following story, remember that at the turn of the century, Western Europeans began to doubt that the application of technology would automatically result in a more desirable world or life, a belief commonly held in the 18th and 19th centuries. This doubt has increased in recent years. As you read, you will share the hardships of two sisters who must cope with an aging mother. You should also consider the following question: In this case, has the application of technology been desirable?

Welcome Home, Granny

Pearl and Lillian have just put the finishing touches on the bedroom and sat down to rest until their mother, "Granny" Williams, arrives.

Three weeks ago, on her 96th birthday, Granny fell and broke her hip. She was rushed to the local hospital in Stockton where she hovered between life and death for more than a week.

Pearl, 75, and Lillian, 78, spent as much time as possible in the hospital waiting room anxious for each day's report from the doctor.

With constant monitoring, the use of life support systems, and the administration of I.V.'s,Granny gradually regained consciousness. The doctor decided that Granny would receive better care at the new community hospital in Lakeland. During the second week after her fall, Granny was transported by ambulance to Lakeland.

With advanced medical analysis and treatment, Granny's progress became noticeable. The stronger her body grew the more apparent it became that Granny had lost much of her mental capacity.

The hospital did everything possible to ensure that Granny regained her physical health to the extent possible. However, she will remain bedridden for the rest of her life.

Both of Granny's daughters are in poor health. Pearl has an advanced case of diabetes, and Lillian has high blood pressure.

Pearl and Lillian discuss their situation.

"Lillian," announces Pearl, "I don't see how we can care for Mother. There are many mornings of the week that I can barely get out of bed."

"You could visit one of your children for a few days of rest," suggested Lillian, "and then when you're back, I could go."

Wearily Pearl replies that one of them cannot turn their mother in the bed without the other.

"Well, Pearl,"Lillian says, "it seems that we have only a few choices."

Pearl asks, "What are they?"

Lillian replies, "We could place Mother in a nursing home, or we could hire someone to come in and help one of us while the other takes a few days' rest. If our Social Security checks would stretch far enough we could hire a live-in nurse. We could ask your daughter Ernestine to move in and help with the heavier work, or perhaps we could call on other members of the family to arrange to stay for short periods of time."

Pearl smiles as she rises to meet the ambulance attendant at the front door.

INDIVIDUAL DECISION SHEET

DIRECTIONS: Complete this decision sheet before you discuss the problem presented with others. Later, you will have a chance to discuss your opinions.

Lillian and Pearl have only four options. These are listed below. Select the option you believe is best indicating your choice with a check mark (✓).

_____ Place Granny in a public nursing home.

_____ Hire a nurse although their only income is their Social Security checks.

_____ Try to care for their mother by themselves.

_____ Ask other members of the family to help.

I believe my choice is best for the following reason:

_____

_____

_____

_____

_____

_____

GROUP DECISION SHEET

DIRECTIONS: Before completing this decision sheet, give every member of your group an opportunity to share the response to the individual decision sheet. Then work together and attempt to reach agreement on one of the four options.

Of the following, we believe the best policy is to:

_____ Place Granny in a public nursing home.

_____ Hire a nurse although their only income is their Social Security checks.

_____ Try to care for their mother by themselves.

_____ Ask other members of the family for help.

We believe our choice is best for the following reasons:

_____

_____

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_____

FOCAL IDEA:	An African's position in society is firmly defined through a number of fixed social relationships, and his rights and responsibilities are determined by these relationships.
TYPE OF ACTIVITY:	Forced Choice
TITLE:	Kofi's Dilemma
ATTENDING DIRECTIONS:	In the following story Kofi, a Ghanaian working as branch manager of a large U.S. oil company, is forced to make a difficult personal decision. As you read the story, keep in mind the idea that an African's position is firmly defined through a number of fixed social relationships, and that his rights and responsibilities are determined by these relationships. After you have finished reading the story, you will be asked to make a decision based upon your understanding of the story and to justify that decision.

Kofi's Dilemma

Kofi was brought up in a small farming village in the country of Ghana. Like most Africans, Kofi had a large family. He was daily in contact with uncles, aunts, cousins, and grandparents, all of whom lived either in the same or in nearby villages. Without realizing it, these associations continuously reminded him of who he was and what his position and responsibilities were within the family network. This was particularly true since, of the seven sons and three daughters born to his parents, Kofi was the eldest and had always felt a strong responsibility toward caring for his younger brothers and sisters.

Kofi did very well in school, and his teachers encouraged him to go on to a secondary boarding school in a nearby town. Since Kofi was one of the few boys from his village to continue school, he was determined to make good.

Upon completion of secondary school he made high passes in all exams, but due to the crowded conditions in Ghana's universities, he was not able to get in. Because he had done so well thus far, several members of his family had pooled their savings to send him to the U.S. to study. No one in his family had ever achieved such a high level of education.

Kofi was accepted at the University of Florida where he studied business and economics. During this time Kofi met Sarah. Sarah had been born and reared in New York. Her father was a successful banker.

Two important things happened in Kofi's life one month after he graduated from the university. He married Sarah, and he accepted his first job in Houston, Texas, with a large oil company. The oil company offered a lot of room for advancement, and after six years Kofi had worked himself up to a branch manager. Kofi had two children, a little boy three years of age and a baby girl four months old.

Kofi's decision to settle in the U.S., at least temporarily, was hard for his family to accept. He remembered, not without some pain, their expressions of disappointment. A few accused him of turning his back on those who had made his life possible. That accusation was not really fair. Kofi never forgot his family. He frequently sent money home to help educate younger members of his family and to help support his parents who were growing old. With his support, two of his younger brothers had been able to come to the U.S. to study, and a cousin and one of his sisters were attending college in Ghana with his help. He had even made two short trips home to visit. The family soon learned to accept his decision. They were proud of what he had done and of the fact that their eldest son in the U.S. always remembered them.

Everything seemed to be going well until one day Kofi received a letter from his aging mother informing him that his father had died. Since Kofi was the first-born, his mother reminded him it was his duty to return to their village and assume responsibility as head of the family. Though they had forgiven him his extended stay in the U.S., to them this was merely temporary. He would one day, of course, have to return home.

To Kofi, his situation was not really temporary. He had made a good life for himself in Texas. He had gradually become Americanized. He had grown accustomed to a different lifestyle and had quite different expectations for himself and his wife and children. In fact, he was in the process of applying for citizenship. Yet, with some guilt he admitted that he had not given much careful thought to the future. His family in Ghana had tolerated his absence. But now that his father was dead, custom demanded that he return to assume his responsibilities. From their point of view, they were making a reasonable request.

Kofi was now put on the spot and forced to make a decision. He reviewed his options:

1. He could stay in Houston with his wife and children, keeping his job with the oil company and sending more money to supply the family's needs.

2. Though the likelihood was slim, he might try to make some arrangement with his oil company to serve as a consultant in Ghana on a periodic basis. In this way he might appease his family with frequent visits.

3. He could see about a job transfer to the offices in Accra, Ghana's capital and move his wife and children there.

4. He could leave his wife and children in Houston and move back to Ghana himself.

INDIVIDUAL DECISION SHEET

Imagine yourself in Kofi's predicament. What would you do if forced to make a decision? Indicate your decision below by making a mark in the space provided.

_____ Stay in Houston and send money back home

_____ Attempt to go to Ghana periodically as a consultant

_____ See about a job transfer and move his wife and children there

_____ Leave his wife and children and move back to Ghana

Undoubtedly you will have to explain your choice to both your Ghanaian and your U.S. family. How will you justify your decision?

_____

_____

_____

_____

_____

_____

GROUP DECISION SHEET

As a group, determine the one best thing for Kofi to do.

_____ Stay in Houston

_____ Work in Ghana as a consultant

_____ Seek a job transfer

_____ Return alone to Ghana

Explain how you arrived at your decision.

_____

_____

_____

_____

_____

_____

AFFIRMATIVE ACTIVITIES

FOCAL IDEA: An African's position in society is firmly defined through a number of fixed social relationships, and his rights and responsibilities are determined by these relationships.

TYPE OF ACTIVITY: Affirmative

TITLE: A Tough Decision

ATTENDING DIRECTIONS: In African societies a person's position and identity are firmly defined through a limited number of fixed social relationships. These relationships generally assume far greater importance in determining an individual's rights and responsibilities than do relationships in our own society.

In the story that follows a young man, an employment officer with a large company, must cope with pressures on him to show favoritism to a kinsman in the hiring process. Read the story carefully. Keep in mind that you are trying to understand the importance of an African's fixed social relationships and how these relationships can create conflict between his obligations as a kinsman and his professional responsibilities. When you have finished reading the story you will be asked to assume the main character's role and to respond to certain questions.

A Tough Decision

Once again Peter read the letter from his father which had been hand-delivered to him by his adopted cousin, Kinman. His eyes fixed on the next to the last paragraph:

> "Do not forget that we owe a great debt to Kinman's father for saving us from starvation many years ago, and that Kinman is your cousin. You have done well in your work, and you are now in a position to help repay that debt by finding Kinman a good job...."

Peter Kinyangui worked as an assistant employment officer for a large oil distributor in Nairobi, Kenya, a position he had held since graduating from university about a year ago. He now remembered clearly the conversation with his boss during the interview. It had to do with favoritism in hiring, and Peter had assured Mr. Macharia that no family or other obligations were strong enough to override his belief in giving equal consideration to all qualified applicants.

In the first three months of his work, several young men from Peter's home region had approached him for work. He had rejected them on the basis of their qualifications and training, but they were neither relatives nor close friends. Kinman's family, on the other hand, were considered as his own family.

When Peter was a small boy his father had an extremely poor year for crops and did not have sufficient food to feed his family. Kinman's father had allowed them to share his harvest. This generous act had helped sustain Peter's family until the next harvest. In the years that followed the two families became very close. Peter called Kinman's father "uncle" and his sons and daughters "cousin." When schooling took Peter away from his small village, he had lost touch with Kinman's brothers and sisters. Peter was much older than Kinman and had not really known him as a boy.

Peter now sat at his desk looking at Kinman's qualifications on the one hand and the company's vacant positions on the other. There were only two job openings with the company at present. Kinman might possibly qualify for one of them but there were at least four other applicants better trained than Kinman, and each had strong letters of recommendation. Peter felt that he had to keep family obligations from interfering with the proper conduct of his job. On the other hand, Peter could not ignore his debt to Kinman's father and the responsibilities of that social relationship. Nor could he ignore the pressures from his father who had sacrificed so much to provide school fees and personal expenses which made possible Peter's education and training for his present position.

Peter folded the letter and put it on the desk. He had to make a decision. As he buzzed the secretary to send Kinman in he decided what he would do.

INDIVIDUAL DECISION SHEET

List at least three things Peter might do.

A. _____

_____

B. _____

_____

C. _____

_____

What Peter should do is

_____

_____

_____

The reasons why he should do this are as follows:

_____

_____

_____

_____

GROUP DECISION SHEET

Use this space to record what each group member believed Peter should do.

A. _____

_____

B. _____

_____

C. _____

_____

D. _____

_____

E. _____

_____

We believe Peter should

_____

_____

_____

Our reasons for believing this are the following:

_____

_____

_____

_____

FOCAL IDEA:	Latin American society is quite varied.
TYPE OF ACTIVITY:	Affirmative
TITLE:	To Wed, To Travel, To Wait
ATTENDING DIRECTIONS:	The story you are about to read is entitled, "To Wed, To Travel, To Wait." The story illustrates that social class is an important part of Latin American society. Keep in mind that the father is the authority figure in the family, and that children are taught to respect all adults. When you have read the story, I will ask you to make a decision on the best solution for Marcia's problem. Do not discuss your decision with the other members of the class. When you have finished, you will be divided into groups for a group decision. As a result your understanding of the idea that Latin American society is quite varied in a social sense should be enhanced.

To Wed, To Travel, To Wait

Marcia is the only daughter of Juan and Iris Alfaro. Her brother, Roberto, is a student in the secondary school. Her home is in Cabimas in the Lake Maracaibo area of Venezuela.

Marcia's family is upper class. Her father inherited a large sugar plantation. Her mother came from a good family, as was fitting for a wife of one with Juan Alfaro's social position.

The family was always comfortable. Servants were plentiful. Trips to the United States and Europe were not infrequent. When oil was found on the Alfaro land the family became fabulously wealthy.

Before entering the University in Caracas Marcia led a sheltered life in her old, closely-knit, traditional upper-class family.

For the past two years Marcia has been a student in Caracas. She took an apartment near the university, and her Aunt Luisa has lived with her.

At the beginning of her second year, Marcia met an outstanding engineering student. His name is Pedro.

Pedro's family is well off. Although his father was born poor, he worked hard and found success as an importer and distributor of goods throughout Venezuela. In North America we would say that Pedro's family is middle class although his father began life in the lower class.

Marcia not only likes Pedro, she admires him. He has visited her home in Cabimas. While there he got along well with her family--her parents, her brother, her uncles and aunts, her cousins. The two wish to marry.

Juan Alfaro doubts the wisdom of the marriage: "Look, Marcia, he is a fine young man. But he is not of our class. Marriages across class lines are difficult. We want our only daughter to be happy."

Marcia's mother supports her husband. "You're still young, Marcia, barely twenty. You don't want to make such an important decision without much thought. Why not go to Paris and live with your Aunt Helena for a year?"

Marcia replies, "We love one another. Pedro is graduating and has a scholarship to study in the United States. We want to be married and to go there together."

Señor Alfaro becomes angry at Marcia's words. "Now, Marcia, how do you know this young man is not after your money? Under no circumstances will I approve of this marriage unless it is preceded by a long engagement."

With this he leaves the room.

Marcia's mother says, "Think, Marcia. Think carefully about what you are doing."

INDIVIDUAL DECISION SHEET

Complete the decision sheet by yourself. Do not discuss it with other members of the class until you have finished. Later, you will have an opportunity to share your work with other members of a small group.

Pretend you are Marcia. List at least four things you might do in this situation.

A. I might _____

_____

B. I might _____

_____

C. I might _____

_____

D. I might _____

_____

The best thing I might do in this situation is to

_____

_____

_____

Suppose someone said your choice was not a good one. If this happened, how would you defend your choice?

_____

_____

_____

_____

_____

_____

GROUP DECISION SHEET

Work with other members of your group to complete this decision sheet. Later, a member will be asked to share the decisions made by your group with other members of the class.

List the things that each member of the group believes Marcia should do in this situation:

A. _____

_____

B. _____

_____

C. _____

_____

D. _____

_____

E. _____

_____

As a group, agree on the single best thing that Marcia can and should do. You may select one of the recommendations made by an individual member of your group. Or, you may find another alternative.

We believe that the best thing Marcia can do is to:

_____

_____

_____

_____

_____

_____

If questioned, we would justify our choice by saying:

_____

_____

_____

_____

_____

_____

Members in this group are:

_____

_____

_____

_____

_____

FOCAL IDEA: People who live in Western cultures place a higher value on "individualism" than do people who live in other cultures.

TYPE OF ACTIVITY: Affirmative

TITLE: The Petition

ATTENDING DIRECTIONS: When people organize themselves or are organized into groups, they become a collectivity. For persons to live together, rules are necessary as well as judgment concerning the use of these rules. In the West, where a high value is placed on "individualism," including individual worth and rights, this has frequently raised the issue of "legitimacy." Under what circumstances and by what means may a government circumscribe the behavior of citizens? One answer has been that the people give the government legitimacy by freely given consent so long as the government meets certain conditions. This activity stresses the issue of legitimacy.

The Petition

Jane was rather undone by the entire situation. Here she was in the nation's capital. How long had she dreamed of being here? In many ways she felt at home; she belonged here. In other ways she felt as though she was in a new world. She liked her new job. Many of her new friends seemed so sophisticated; they talked familiarly about people and situations that had always been news stories to her, but she was beginning to feel more at ease. She was looking forward to the party tonight at the home of one of her new friends.

The evening began well. Everyone made her feel as though she was part of the group. And the food--it was delicious! After supper everyone drifted into small groups for a while, to talk about special problems they had dealt with in the past few days. Suddenly, the group was one, and they began to discuss a petition that many members of the group had signed. It seemed to be very important to them, and they asked that everyone present support the ideas in the petition. The people who were presenting the petition pointed out that it was most important to understand the ideas in the petition before one signed. The petition read as follows:

WE, THE UNDERSIGNED, BELIEVE THAT:

1. Every man is as good as the next man.
2. Every man has a right to life and liberty.
3. All people have equal rights.
4. The government must protect the rights of individuals.
5. If the government does not protect the rights of individuals, the people have the right to overthrow the government.
6. The newly-established government must make certain that all individuals have the right to safety and happiness.

Jane was confused. Some of the points in the petition seemed familiar, but she could not remember where she had read them or heard them. She was rather frightened about the point where people had the right to overthrow the government. Her new friends were wonderful people, and she wanted them to continue being her friends. She was not certain what some of them really thought of her country. Did they really believe in the way of life she had always taken for granted? What should she do about this petition?

INDIVIDUAL DECISION SHEET

Complete this sheet by yourself. Do not discuss it with anyone until you have finished. Later, you will share your work with others in a small group.

Pretend that you are Jane. List four things that you might do in this situation.

A. _____

_____

B. _____

_____

C. _____

_____

D. _____

_____

If I found myself in this situation the best thing that I could do would be to

_____

_____

_____

My reasons for believing that this would be best are

_____

_____

_____

_____

GROUP DECISION SHEET

Each member of your group has already made a decision. Now you must make a decision as a group.

First, list the decision made by each member of your group.

A. _____

_____

B. _____

_____

C. _____

_____

D. _____

_____

E. _____

_____

As a group, we believe that it would be best to

_____

_____

_____

Our reasons for believing that this would be the best decision are

_____

_____

_____

_____

FOCAL IDEA: Education in African societies today reflects the existing conflict between traditional values--which emphasize maintaining and transmitting the group's heritage and culture--and modern values which encourage change.

TYPE OF ACTIVITY: Affirmative

TITLE: Benjamin's Future

ATTENDING DIRECTIONS: Most African students dream of acquiring an education which will enhance their future economic roles and improve their lifestyles. Often, however, the process of acquiring an education creates conflicts with the values of society from which they emerged.

In the following story you will read how one young man's education has prepared him for a very promising future, yet at the last minute he has to make a crucial decision which will affect that future. As you read this story, remember that you are trying to understand how education in African societies today encourages conflict between traditional and modern values. When you have completed the reading you will be asked to assume the role of the young man and make the best possible decision.

Benjamin's Future

My name is Benjamin Balama. I am from a village near the town of Ganta about 150 miles from Liberia's capital city of Monrovia. In five days I will graduate from the university. I majored in business at the university and am promised a fine job at the firm of my choosing. In fact, I have already had three good job offers in Monrovia.

I have studied very hard because I am the only young man from my village who has made it this far, and I am determined to make good. I have respect in my village because of my education, and I look forward to moving up the financial ladder in the firm I select to work for. My family sacrificed much to save enough money to send me away to school and to help support me these last few years. They are very proud of me, and I am indebted to them. But I received a letter yesterday from my father which has left me a bit confused and uncertain as to what I should do. I know my parents want me to succeed, but they seem to desire a whole different outcome for my life. The letter read:

> Dear Benjamin,
>
> Greetings to you from your father. All our family are excited about coming to your graduation. Your three youngest brothers and sisters have never travelled far from the village and are looking forward to seeing the big city. We will be staying four days at your uncle's house in Monrovia, and then we must return home. We expect that you will be ready to return with us at that time since your studies are finished.
>
> We have not seen very much of you in recent years, but we know that is because you have been so busy. I want to tell you how proud the family is of you. You have been clever in school, and it has paid off. We are looking forward to your returning to open a nice business in Ganta just like we used to talk about years ago. I am sure you will be successful, and the whole family will benefit from it. I am getting old now. As the eldest son, when you return you will be able to help me with the family. One day you will be in charge, and there are many things you need to learn before that time comes--things they did not teach you in school.
>
> I will close now. Your cousin Jacob is writing this letter for me as you know I do not write so well. We will see you soon.
>
> Your Father

My training has been for work in a large modern business firm, not a small-town business selling everything from soap to women's dresses. Ganta has no such opportunities. And I have always dreamed of life in the city. Certainly I do not want to forget my family and the debt I owe them. But I have gotten used to different ways. I do not think I could return to the countryside and be happy. Still, it is my family that has made this possible. Is returning to Ganta the only way to repay them? Must I be in Ganta in order to provide for the family needs? What am I going to do?

INDIVIDUAL DECISION SHEET

Pretend you are Benjamin. Considering the situation and background very carefully, list at least three possible decisions you might make.

A. I could _____

_____

B. I could _____

_____

C. I could _____

_____

The best decision in this situation is to

_____

_____

_____

My reasons for believing this to be the best possible decision are

_____

_____

_____

_____

GROUP DECISION SHEET

Record the decision of each group member in the space provided.

A. _____

_____

B. _____

_____

C. _____

_____

D. _____

_____

E. _____

_____

The best thing to do is

_____

_____

_____

This is best because

_____

_____

_____

_____

CONTRAST ACTIVITIES

FOCAL IDEA:	Education in African societies today reflects the existing conflict between traditional values--which emphasize maintaining and transmitting the group's heritage and culture--and modern values which encourage change.
TYPE OF ACTIVITY:	Contrast
TITLES:	Honored Elder Books
ATTENDING DIRECTIONS:	For several decades education in Africa has reflected the conflict which exists between traditional values--which emphasize maintaining and transmitting local heritage and culture--and modern values which encourage change in many areas of life. The two stories which follow reflect this conflict. In the first story, the elders are perceived to be the source of wisdom. In the second story, books are seen as the source of wisdom. As you read the two stories, keep in mind that African education today is likely to be influenced by both traditional and modern values. When you have finished reading the two stories, you will be expected to respond to questions without referring back to the stories.

Honored Elder

Bahitwa is an old man. He never attended school. He has lived all his life in a small African village on the shores of Lake Victoria in the country of Tanzania. At the age of ninety, he is unable to read or write. Bahitwa was never interested in schools, in books, or in Christianity which introduced these things to his area when he was a boy. Like most of his family, Bahitwa had no wish to change his style of life.

Bahitwa did, however, receive an education. When he was a young boy, he learned by listening to members of his family and to the village elders. When all the other boys would go out to play he would stay and listen to the men discussing how their forefathers had come to the area where they now lived and the things they had done.

Before the Europeans introduced them, there were no history books among his people. Memories were the only storehouses of past events. Even as a young boy Bahitwa began to devote his life to memorizing what he learned from the old men of his people's past. He consumed staggering amounts of facts about his own family and other important families in his area, and he could recite these histories upon request. It was just this particular kind of history that earned Bahitwa the respected title of "Omwanzu," family historian.

The extent of Bahitwa's knowledge about his people and their history is encyclopedic. For this reason he is respected by all, and even feared by some. Knowledge gives him power and status.

But Bahitwa is old now, and he is concerned about the changing times and attitudes. Young people are no longer interested in memorizing information about the past. Bahitwa is very much aware that his storehouse of historical knowledge will die with him, and he wonders what the people will do without this knowledge.

Books

Kitereza was eight years old when European Christian missionaries arrived in his area in the early years of the 20th century. No one was aware of the widespread influence these men would have. One of the first things the missionaries did after building a church was to establish a primary school near the church. They thought that teaching the people to read and write would be one of the most effective ways of spreading Christianity.

Kitereza was one of the first pupils to attend the school. It was here that books first became known. Kitereza proved to be an eager and extremely able student as he quickly grasped the skills needed for reading and writing. He was fascinated by the vast knowledge contained in the books and enjoyed reading of faraway lands and peoples.

The elders of the village rightly sensed that the books were a threat to their way of life. Children who attended school learned new perspectives and began to challenge their traditions. With education Kitereza's attitudes began to change. His respect for parental authority sometimes weakened. He learned new skills that would help him obtain a job, but only by leaving the village. He respected family historians like Bahitwa, but he didn't want to imitate them. Kitereza thought, "Why memorize history when you can write it down and get on with other things?" During this time many students like Kitereza adopted the proverb:

Words that are spoken fly like the wind,
Words that are written last forever.

SOLICITATION GUIDE

1. Summarize the ideas contained in the story "Honored Elder." Use your own words. Do not refer back to the story.

2. Summarize the ideas found in "Books" in your own words. Do not refer back to the story.

3. Both stories reflect the conflict which exists between traditional values and modern values, but they do so in different ways. How are the two stories different?

FOCAL IDEA:	People who live in West European cultures have come to believe that science and culture constantly interact with one another.
TYPE OF ACTIVITY:	Contrast
TITLES:	The Protest The Speech
ATTENDING DIRECTIONS:	Science is a human invention. Its existence, as knowledge and as technology, is the result of a human quest. The culture of the West actively encourages the search for new knowledge and new applications of knowledge. At the same time, science as it is applied frequently yields results that are neither anticipated nor desired. This activity is based on two stories and reflects European attitudes toward science. Both stress that science has an impact on the culture in which it is applied.

The Protest

Pierre was very confused and scared. He walked toward his brother's hospital room. He thought: "Why did he participate in the demonstration? We all need energy. Why oppose the building of a nuclear power plant? Especially after receiving warnings from the authorities that no more demonstrations would be allowed?"

He entered his brother's room. He was relieved. True, there were bandages on Jacques's face. True, one arm was in a sling. But his brother, his dear brother Jacques, was alert and smiling.

"Why did you do it, Jacques? You are the serious student in our family. Why play the role of a fool?"

"Listen, Pierre. We must stop them. We must stop them now. We must stop them before they destroy the world.

"Look at what is happening to our world. The air we breathe is full of poisons. The water we drink is polluted. We can thank our new machines for this.

"Scientists are trying to create life in a test tube. Don't you see from this that they want to be gods?

"Computers direct our life. They want to make us one cog in a big machine. We are losing our humanity.

"Our very humanity and creativity are threatened by mass production. Art is becoming a matter of imitation.

"And now they want to build a power plant in our town. It could kill all of us at any time. Its radiation is a threat to your children.

"Don't you see? It will never stop unless we do something. Surely, Pierre, you can understand that for serious people the time to act is now or never."

Pierre shook his head. He remembered he had asked a question. But for his life he could not remember it.

The Speech

It was time for graduation. Hans is primus, the top student of his class. He has been asked to give a short graduation speech. He is free to choose his own topic.

Deciding what to talk about was not easy. Hans decided to look through some of his history books. After all, history was his favorite subject. What better place to find a theme for his speech?

As he looked through his books, Hans was struck by the advancement that science had brought to the people of Europe. How much easier their lives were than those of their ancestors.

One might start with the steam engine. Work once required the labor of men and animals. Now it was done more efficiently by machines. Men did not have to work as hard or as long to survive.

Science provided the medical knowledge that made life itself more possible. Men's lives had been extended. Babies had a much greater chance of survival.

"How lucky I am," Hans thought, "not to have been born during the 17th century. My chances of dying at birth would have been sixty per cent. Had I survived birth, I would probably have died in my late twenties or early thirties."

Science enabled men to grow more food in less space. The applications of science brought new crops from America and the East. Science gave Europe manufacturing and transportation. Manufacturing gives people cheap goods, and transportation brings these things to them.

Men know more about their universe, more about their planet, more about themselves.

"It has helped me, too," Hans mused. "Think of doing math without a calculator."

REACTION GUIDE

1. Summarize "The Protest" in your own words.

2. Summarize "The Speech" in your own words.

3. Both stories illustrate the Western European belief that science and culture constantly interact. In this respect, how are the two stories different?

4. How are the two stories similar?

FOCAL IDEA:	Africans commonly believe that a person's success and prestige are to a great extent dependent upon the number of people who support and are loyal to them. Consequently, developing and maintaining social relationships is extremely important.
TYPE OF ACTIVITY:	Contrast
TITLES:	Idefayo Stands Alone Adebise and His Friends
ATTENDING DIRECTIONS:	In North America we tend to judge a person's success and status by the amount of money he has or the material items he possesses. Africans, on the other hand, commonly measure a person's success by the number of people who support and are loyal to him. Because of this, Africans place a high value on generosity as a means of expanding social relationships and acquiring supporters. In the two brief descriptions which follow, look for evidence which either supports or contradicts this common African value. When you have finished you will be asked to complete several questions from memory so it is important that you study these two descriptions carefully.

Idefayo Stands Alone

Idefayo is a city planning engineer in the large city of Abeokuta, Nigeria. He receives a very high salary for his work. He lives with his wife and two children in a large two-storey house in the suburbs and owns two new cars. Idefayo grew up in a small town where most of the residents were farmers. His own father was a farmer, and not a particularly prosperous one. Having come from such humble beginnings, Idefayo is proud of his accomplishments. But among his childhood acquaintances and those who know him now, he has a reputation as a "beento."

A "beento" is a label given to Africans who have been to the U.S. or to Europe to study or work and as a result have become somewhat Westernized in their attitudes. This has happened to Idefayo. There is, for example, a definite conflict between Idefayo's idea of success and wealth and that of most Africans.

Residents of Idefayo's home town feel that a man's true wealth and status are determined by his open-mindedness and generosity. Idefayo's attitudes, on the other hand, had changed. He felt that friends and followers were nice, but one could not buy things with them. Similarly, he reasoned, if he shared all his income how could he pay his bills? How could he continue to live the life he had chosen, the life he had worked so hard for? He did occasionally have small social gatherings, but these were by invitation only to those who lived and thought much as he did. He rarely invited kinsmen to his home for food and drink and never invited villagers he grew up with. Visitors who appeared without invitation were not made to feel welcome.

In spite of his material wealth, therefore, he had very few supportive relationships. He was independent and was not held in high esteem by his many kinsmen or by those whom he had known from his earlier years. They felt that he was ungenerous. He did not share the fruits of his prosperity, and therefore was not really considered a wealthy man. To them, he was best described by a Yoruba proverb which states:

"I cannot know your wealth unless you share your wealth with me."

Adebise and His Friends

Adebise is a wealthy Nigerian businessman. He grew up and attended school in the town of Ilorin where he was an excellent student. After high school he spent five years studying in an American university, but this stay abroad did not greatly affect his values.

When he returned to Nigeria he set up a business in Abeokuta some miles from Ilorin, married, and began to have children. He hoped for a large family.

Adebise sought friendships and made friends easily. He often had social gatherings in his home where he shared food and drink with his family and friends, many of whom came from Ilorin to visit. In fact, it was known that Adebise had an open door policy to any of his friends and family. Often they approached him for small loans to pay school fees or for backing in a business venture.

Adebise took good care of his relatives. His uncle's two teenage boys lived with his family while they attended one of the good high schools in the city. There had been other relatives who lived with his family. He was held in high esteem and had many friends. He was considered a very wealthy and successful man, not because of his material wealth but because of the way he shared that wealth. Those who knew him thought he was best described by the Yoruba proverb which states:

"He who has people is richer than he who has money."

SOLICITATION GUIDE

1. Summarize the first story in your own words. Do this without referring to the story.

2. Summarize the second story in your own words. Do this without referring to the story.

3. Africans believe that generosity is an important means of acquiring supporters and that a man who has many supporters is indeed a wealthy man. Both stories illustrate this belief but do so in different ways. How are the stories different?

How are the stories similar?

FOCAL IDEA: Latin American society is quite varied.

TYPE OF ACTIVITY: Contrast

TITLES: The Minister of Education
Ramón Jagan, Psychiatrist

ATTENDING DIRECTIONS: Latin American society is quite varied. One may speak of Euro-America where persons of European descent live, Indo-America, where persons of Native American descent dominate, of Afro-America where persons of African descent are in the majority.

Racism exists in Latin America. However, it interacts with education, wealth, and social position with two effects. Racism in Latin America is very different from racism in North America. This interaction contributes to the variation that one finds in Latin America.

This activity is based on two stories. As you read each story, keep in mind that the marks of an upper class person in Latin America are professional training, manners, knowledge of the humanities, and genteel way of life. As you read each story look for evidence that supports or contradicts this idea. When you have finished, you will complete a response guide from memory.

The Minister of Education

I met Maria Silva on a trip to Brazil on a fact-finding trip for the government through the newly established Education Department. She was the head of the Ministry of Education, a very knowledgeable and able administrator. After several trips to different areas of the country, we found that we had much in common and had many conversations about our jobs and personal aspirations.

We discussed the problems experienced by a country with a seventy per cent literacy rate: the lack of trained teachers, the lack of classrooms, and the lack of truancy officers. Brazil covers such a wide area that providing schools in all areas is a difficult problem. The country has a rapidly growing population--more than one hundred ten million people--and only fourteen universities.

We finally got around to private lives. Maria told me many details of her childhood, of her love of horses, of her family, and of the private schools she had attended. Her father had been a Senator from Manaus.

"I studied a great deal in secondary school," she confided, "because I didn't get invited."

"What do you mean?" I asked.

She explained that boys never asked her to dance and to parties because of her dark skin color. The only boys in those exclusive schools were from the oldest Portuguese families. She later went to Paris to study, and upon her return to Brazil worked her way up in government.

In order to marry at her educational and intellectual level she would have had to marry someone of European descent or someone she might have met in Paris who was from Africa. She did not want to live in Africa, nor did she want to marry beneath her, so she had never married.

Ramón Jagan, Psychiatrist

Ramón Jagan is a psychiatrist. He has not always held such a high position. His father worked at the railroad yards, and his mother was a maid in the Vargas household. There she carefully watched the attitudes, behavior, and manners of the Vargas family and friends. When she came home from work she taught them to her only son, her pride and joy, Ramón. She cultivated in him a desire to learn, and he became a very good student.

Because of his aristocratic manners and intellectual ability, Ramón was able to move up the educational ladder and attend the university. From there he went to Germany and specialized in psychiatry.

Ramón met Greta, a beautiful German girl, and married her. Greta feared what she saw in the Nazi Party in Germany, and she looked forward to an opportunity to escape before the war began. Ramón had been so attentive, he was a doctor, and she loved him. Many Brazilians, she thought, were as dark as Ramón.

Upon his return to Brazil, Ramón found that he was able to move in the very best circles. His greatest assets were his position, his style, and his beautiful blond wife.

Ramon's two sons, Juan and Alfredo, are now doctors. They find the doors of some of the best homes in Latin America open to them. Juan married into the Vargas family, where his grandmother once worked as a maid. Alfredo married the daughter of an impotant Brazilian diplomat.

SOLICITATION GUIDE

1. Summarize the first story in your own words. Do this without referring to the story.

2. Summarize the second story in your own words. Do this without referring to the story.

3. Keep this idea in mind: Latin America is quite varied. Both stories are about people who are now upper class. How are Maria and Ramón different?

4. How are Maria's and Ramón's experiences similar?

RANK ORDER ACTIVITIES

FOCAL IDEA:	Western Europeans have come to believe that science and culture constantly interact with one another.
TYPE OF ACTIVITY:	Rank Order
TITLE:	The Scientific Revolution
ATTENDING DIRECTIONS:	Science and culture interact. This says that changes in scientific knowledge tend to alter cultural beliefs, and that changes in cultural beliefs and priorities tend to alter the course of science. This activity stresses two aspects of this idea. The first aspect has to do with ways in which scientific views tended to threaten religious leaders during the sixteenth and seventeenth centuries. The second aspect is that religious leaders who resisted changes in the scientific perspective were not necessarily evil or illogical in their behavior.

The Scientific Revolution

During the Seventeenth Century, a revolution in the way people thought of themselves occurred. Copernicus suggested that the earth revolved around the sun. Galileo, looking into space with the telescope, saw no angels. Newton convinced men that all the universe worked like a big clock according to natural laws. The ideas taught by the Church and accepted by almost everyone were severely shaken.

Before this revolution caused by scientific advancement, the Church and scientists had taught that the earth was the center of the universe. Furthermore, they had taught that every part of the universe--all the planets and stars--revolved around the earth. Western Europeans firmly believed this. It was consistent with their experience. It seemed only right that man, as God's special creation, should live at the most important point in the universe. Imagine how important you would feel to know that the whole universe centered around where you lived.

Before this revolution, it was believed that God was never far away from man. He was always close, watching over His creation like a father might watch over children playing in the front yard of their home. It was thought that God and Heaven were so close that the great churches were a part of Heaven on earth. One reason why the churches were so ornately decorated was to enable worshippers to sense man's closeness to God and Heaven. Think how secure you would feel to know that a Supreme Being who loved you was so very, very close.

Before this revolution, most Europeans believed that the heavens were perfect. Thus, there was a great difference between the Earth with its flaws and the universe that revolved around the Earth. The order and harmony that observers reported supported Church teachings. The Church taught that the Earth had its imperfections because of man's sin, but the heavens had not been scarred by man and were perfect. As such, the heavens were examples of the perfection man could expect in Heaven. The universe above knew no corruption, no change. Think how religious people would feel today if they knew, beyond question, that proof of God's existence and goodness existed.

On the decision sheet some of the conclusions made by Copernicus, Newton, and Galileo are listed. You will be asked to put yourself into the role of a deeply religious priest who is very concerned with the welfare of mankind and react personally to this list. Try to forget that you are living in the Twentieth Century. Accept the essential truth and necessity of Church teachings.

INDIVIDUAL DECISION SHEET

Imagine that you are a very religious priest, concerned for the happiness and welfare of your people. You believe Church teachings are critical to the happiness and welfare of man. This is true for this life as well as for the next and more important life. Rank the conclusions that follow from the least harmful to the most harmful. Place a "1" by the least harmful, a "2" by the next most harmful, continuing until you have placed a "6" by the most harmful.

____A. Galileo observed the stars with his telescope. He reported that they were far, far, away from the Earth.

____B. Galileo discovered sunspots and craters on the moon. He said they changed and were not perfect.

____C. Galileo observed some of the other planets. He guessed they were composed of materials similar to those found on earth.

____D. Copernicus invited Europeans to pretend that the Earth revolves around the sun. He demonstrated that such a belief was consistent with scientific observations.

____E. Newton demonstrated that the same laws that explain the behavior of objects on earth also explain their behavior in space.

____F. Newton suggested that the universe worked like a large clock. This changed God. He ceased to be a personal, loving, although sometimes angry, father and became a master clockmaker.

GROUP DECISION SHEET

Work with members of your group to complete this decision sheet. Place a "1" by the least dangerous scientific conclusion. Place a "6" by the most dangerous. Then rank order the other conclusions along this continuum.

____A. The stars are far away.

____B. The heavens change; they are not perfect.

____C. Other planets are similar to Earth.

____D. The earth moves around the sun, completing one revolution each year.

____E. The same natural laws are valid on Earth and in the heavens.

____F. God created a wonderful clock.

FOCAL IDEA: Latin Americans take pride in a long, rich historical tradition.

TYPE OF ACTIVITY: Rank Order

TITLE: A Good Name

ATTENDING DIRECTIONS: Latin Americans are quite proud and conscious of a long, rich historical tradition. They boast of the dexterity of their language; they contemplate the courage and strength of men who penetrated jungles and found their way across icy mountains.

They are proud of the men who led the way to independence from Spain--whether they were active in the southern part of South America, in the Andean highlands of northern South America, or in Mexico.

Probably no leader is quite so revered as Simón Bolívar. It is beyond the comprehension of middle-class Latin Americans that a North American does not know his name and is not aware of his achievements and continuing importance.

In this activity you will analyze and react to some aspects of this respect for Simón Bolívar.

A Good Name

Charles Martin, a North American, tried to comprehend all that he saw and heard as he walked with his friend Fernando Acosta, a Venezuelan. They walked slowly along the Avenida de Bolívar in Caracas, Venezuela.

Eventually they came to an attractive plaza and were fortunate enough to find a bench where they might sit. Fernando watched the people go by.

A large bronze statue caught Charles's eye. The upright posture of the man on the prancing horse communicated his skill. His grip on the reins and his penetrating look suggested that here was a leader of men, a man with the magical essence that attracted followers, a quality that defied description.

Charles broke the silence. "Fernando, that has to be a statue of Simón Bolívar. During my trip, I have visited Ecuador, Colombia, and Venezuela. Everywhere I go there are statues and plazas and parks in his honor."

Fernando agreed. "Yes, we honor him as our liberator, and we admire him for his political vision. Our feelings for him are very similar to the feelings that North Americans have for Washington, Jefferson, and Lincoln."

"Yes, but there are differences. Here you call your money the bolívar. Some of our presidents' pictures appear on our paper currency, but we still call them dollars.

"I have even noticed that a group of countries is going to participate in some international sports, and they have decided to call them the Bolívar Games."

"There is much in what you say," said Fernando. "We are very proud of Simón Bolívar. Had it not been for his statesmanship and military guidance, it would have taken us much longer to gain our independence from Spain. Not only Venezuela. He led the struggle in Colombia, Ecuador, Panama, and Bolivia. In this respect, he is very much like your George Washington in the War for Independence against the British.

"We also respect him for his vision of co-operation and mutual assistance among regions. After the struggle for independence he organized Gran Colombia which included present-day Ecuador, Colombia, Panama, and Venezuela. Regional jealousy and limited lines of communication and transportation destroyed Gran Colombia, but the vision of co-operation among Andean nations still survives.

"We also honor him as a man who knew how to live and believed that all men should live good and fulfilling lives. His ideas were very much a product of his study of liberal leaders in Europe and the United States.

"He died at 47 in Santa Marta, Colombia. Apparently he died a broken man, without friends, without respect, without influence. But his death was just the beginning, the initiation of his power to shape our minds and policies.

"Caramba! I talk too much."

"Not at all," Charles said. "I am fascinated by the man. A friend of mine tells me he was once denied permission to enter Bolívar's tomb because he was not wearing a tie and jacket. The policeman became quite angry and told him that educated persons knew how to show respect."

"Yes, respect for Bolívar--better said--proper respect for his memory is very important for all of us. Not too long ago in some of the smaller villages it was considered disrespectful of Bolívar's memory to walk directly in front of his statue. The people had to choose routes in order to avoid this. It's not quite that way now, but his memory is held in great reverence. This is true to the extent that when one does something well, we say that he has accomplished a 'Bolivarian feat,'" Fernando said.

"Well, shall we continue our tour?" a thoughtful Charles asked.

INDIVIDUAL DECISION SHEET

Complete this decision sheet working alone. Later, you will have an opportunity to share your opinions. Simón Bolívar is remembered in many ways by Latin Americans. Six of these ways are listed below. Rank order these by placing a "1" by the most appropriate manner of remembering him, a "2" by the second most appropriate manner. Continue until you have placed a "6" by the least appropriate manner.

___ A. naming cities, countries, streets, and parks in his honor

___ B. erecting statues of Bolívar as a warrior

___ C. requiring tie and jacket in order to visit Bolívar's tomb

___ D. issuing money that is called the bolívar

___ E. keeping his vision of cooperation among Latin American nations alive

___ F. remembering his dedication to the dignity of all human beings

GROUP DECISION SHEET

Work together in order to complete this decision sheet. First, try to agree on the most appropriate manner of honoring Bolívar. Indicate this choice with a "1". Second, agree on the least appropriate manner of honoring Bolívar. Indicate this choice with a "6". Then rank order the other ways in which Bolívar is honored.

___ A. Place names

___ B. Statues

___ C. Appropriate dress at the tomb

___ D. Money

___ E. Vision of Latin American cooperation

___ F. Dedication to human dignity

FOCAL IDEA:	People who live in Western cultures place a higher value on "individualism" than do those people who live in other cultures.
TYPE OF ACTIVITY:	Rank Order
TITLE:	Citizens of the World
ATTENDING DIRECTIONS:	Although "individualism" and freedoms associated with the concept are important values in Western cultures such as that of the United States, there are times when its expression causes much concern among community leaders. This activity presents such a situation and illustrates that while it may be easy to subscribe to beliefs expressed in abstract terms, e.g., liberty, equality, free speech, it is frequently difficult either to apply or accept their expression in concrete situations.

Citizens of the World

Last year Mr. and Mrs. James Adams, a quiet, middle-aged couple, bought a large tract of land on the edge of town. The old Melton house still stood there, but it was badly in need of repair. In the weeks that followed two young couples moved in with the Adamses, presumably to help them repair and renovate the old house. When most of the heavy work was completed, however, they did not leave. More people joined the Adams group, many of them couples with young children. A number of trailers now seemed to be permanently installed in the meadow. Four small cottages were being constructed near the creek that ran through the property.

The townspeople were in general agreement that the old Melton homestead was now a real showplace. The meadow area where the trailers stood had been landscaped and was most attractive. The old fields were productive again, and the first crops were finding their way into the town's markets. A recent addition was an entry arch over the main road into the property. The lettering on the arch read: Citizens of the World.

The Adams group was pleasant and well-behaved. They did not attend any of the area churches, but they did shop in the town's stores. They maintained a sizeable account in the largest bank in town. Their property taxes had been promptly paid. All the necessary permits and licenses had been obtained for construction and remodeling.

Recently, members of the Adams group had begun to stroll through the town in the evening, usually in threes and fours. They would stop and talk to the teenagers of the town, who seemed to enjoy their company. When parents questioned their children about these conversations, they did not have much to say. A few months later, five 18-year-olds left their parents' homes and moved in with the Citizens of the World. They rarely spoke to their families, except to say that they had indeed found their place in the universe.

People in town began talking. Who were these people who refused to attend church and lured their children into a strange community? Mrs. Jennett, one of the leading town matrons, reported that none of the "Citizens" had registered to vote. She also suspected that they would not salute the flag.

The next week the situation came to a head. Two more of the town's young people had moved in with the Citizens. In addition, the Citizens refused to register the four six-year-old members of the Citizens in the local elementary school.

The town council meeting is packed this week. Mrs. Jennett and other town leaders demand that the council take action to force the "Citizens" to move. As the discussion proceeds, the town council finds that it has five possible courses of action. They decide that it would be wise to rank these in order of prority, since many factors are involved. How would you rank these courses of action, from the most desirable to the least desirable?

INDIVIDUAL DECISION SHEET

Mark the most desirable course of action with a "1", the next most desirable with a "2", the third most desirable with a "3", and so on until you have marked the least desirable with a "5".

___ A. Ask the Zoning Board and the Town Council to rezone the Adams property to a single-family dwelling area.

___ B. Report the situation to the local Congressman and ask for investigation of the Citizens of the World for un-American activities.

___ C. Meet with leaders of the local Chamber of Commerce. Arrange a total boycott so that the Citizens will not be able to sell their crops in town. Make it difficult for them to shop.

___ D. Ask the School Board to meet with the leaders of the Citizens, explaining the importance of public education. Ask the leaders of the Citizens to meet with town leaders in an effort to establish better lines of communication.

___ E. Send the sheriff and his deputies to the Adams's home. Spokesmen will demand the return of the youths and inform the citizens that it will be difficult to protect their lives and property.

GROUP DECISION SHEET

Work together to complete this decision sheet. Place a "1" by the most desirable policy. Place a "5" by the least desirable policy. Then rank order the other options.

___ A. Rezone the Adams property.

___ B. Ask for a Congressional investigation.

___ C. Boycott the Citizens of the World.

___ D. Try to establish better communication.

___ E. Send the sheriff to threaten the Citizens of the World.

FOCAL IDEA:	Although Latin Americans hold different expectations for men and women, women are perceived as competent persons who can exercise their talents in a range of fields.
TYPE OF ACTIVITY:	Rank Order
TITLE:	Girl Meets Boy
ATTENDING DIRECTIONS:	Latin American manners, in comparison with North American manners, are quite formal. With the growth of cities, the influence of North American and European films, and other factors, some of these manners are changing. In the story that follows, a young man from Colombia who subscribes to the more traditional and formal code is confronted by a competent young Mexican woman who probably considers herself more modern in outlook. The young Mexican woman is proud--proud that she is an attractive woman. At the same time, she accepts her talents and is obviously developing them in a serious way. Thus, she depicts how a female in Latin America can accept both her sexual role and her responsibility to use her ability.

Girl Meets Boy

Two young men, both students at the University of Mexico, are enjoying coffee in a student cafe. Steve, a North American from Florida, is doing graduate work in anthropology. He has been in Mexico for the past three years. His friend, Juan, is from Colombia. Born in the Department of Boyacá, Juan completed his undergraduate work at the University of Los Andes in Bogotá, Colombia. He is studying for a degree in archaeology. For the last year he has been participating in an archaeological "dig" at Teotihuacan, an Aztec ruin near Mexico City with well-preserved courts for playing ball ("pelota") and sacred baths for participants.

The student cafe is filled this evening as students celebrate the end of the year and prepare for vacations. The year has run smoothly. Since there have been no strikes ("huelgas") or serious disorders, the classes have finished on time, and the examinations have been completed.

The social atmosphere of the cafe is quite relaxed. This is obvious in the casual dress and behavior of both male and female students. The sound of happy noises competes with the loud playing of records, the beat of which almost compels one to dance and sing.

Juan is engaged to be married. His fiancée is awaiting his return in Bogotá. He is anticipating his reunion with her after a two-year separation. In the meanwhile, Juan enjoys meeting and talking with other girls who are well-mannered and intelligent as well as attractive. When this is possible, he is always, almost by nature, formal and strict in thought as well as in practice.

Steve, on the contrary, is unattached, and Juan has observed that he dates frequently, that his manner is informal, and that his interest in his female friends never appears to be serious. He finds it quite easy to meet and talk with girls. Tonight, he appears to be more relaxed and informal than is normal.

A lovely red-haired girl approaches their table. She has recognized Steve whom she met at a conference conducted some weeks earlier at the university. She approaches the table and greets Steve.

Juan leaps to his feet and awaits an introduction.

Steve casually suggests that the young lady join them which she does.

Somewhat upset by what he has witnessed, Juan seats himself. When no introduction is forthcoming, Juan introduces himself.

In response, the young woman replies, "My name is Carmen Sánchez. My home is right here in Mexico City."

"My home is now Bogotá, Colombia," says Juan. "I am here studying archaeology. And you?"

"Oh, I am studying medicine."

Steve interrupts. "Hey, let's not get too serious and ruin the occasion."

Carmen laughs.

Juan is abashed when Steve continues, "Carmen, I want to tell you, once again, that it's nice that we have so much in common. And I certainly hope I'm not breaking any rules when I tell you that I'm unattached and ready to enjoy the night."

Carmen laughs with delight. Juan fails to see the humor. Instead he questions Carmen.

"What do you intend to do when you finish?"

"Over the long run I have not decided on the branch of medicine in which I will specialize. After receiving my degree, I hope to practice medicine in one of the northern states near the border with the United States. We have much poverty there and medical services are needed. Afterwards, perhaps surgery. Who knows?"

Steve seizes the floor again. "Is that look in your eye proof that you passed your exams, or could you be fascinated by me?"

"Of course, I did well on my tests. At the same time, I'm delighted to have the company of two delightful and responsible men."

A new record begins to play.

Juan asks, "Shall we dance?"

"Delighted."

From his table, Steve watches Juan and Carmen begin to dance.

"What strange and delightful persons," Steve muses. "So feminine. So competent. So assured. So responsible. And so attractive."

INDIVIDUAL DECISION SHEET

Complete this decision sheet working alone. Assume you are Juan and believe that one should always be formal and correct in dealing with young women from good families. Place a "1" by Steve's worst mistake, a "2" by Steve's second worst mistake. Continue until you have ranked each of his errors from the worst to the least severe.

____A. Steve fails to stand as Carmen approaches the table.

____B. Steve neglects to introduce Juan.

____C. Steve does not take a serious interest in Carmen's studies.

____D. Steve makes comments that might be suggestive.

GROUP DECISION SHEETS

Work together in your group to complete this decision sheet. Agree as to Steve's worst mistake and place a "1" by this error. Agree as to his least severe act and place a "4" by this error. Then rank the other two errors.

___ A. failure to stand

___ B. failure to make introductions

___ C. failure to communicate an interest in Carmen's studies

___ D. lack of respect for Carmen as a young lady from a good family